



JOHN BALE

From the *Antiquities of the University of Cambridge*. Bath, 1558. 8vo.



JOHN BALE

From the *Annales* of the *Reformation*. Bath, 1858. 8vo.



# The vocacyon of Iohā Bale to the bischoprick of Ossorie in Ire lande his persecuciōs in y<sup>e</sup> same / & finall delyueraunce.



*Douce  
B. 300*



The English Christiā / The Irishe Papist.

God hath deliuered me from the snare of the  
hunter / & frō y<sup>e</sup> noysome pestilēce. Psal. xxi.

If I must nedes reioyce / I wil reioyce  
of myne infirmittees. ij. Cor. xxi.



# The p̄face.

**T** Johan Bale to þ̄ folowers  
of Chr̄stes Gospell.

**F**Or th̄re consyderacyons che-  
fely (dere bretherne) haue I put fourth  
thys treatysle of my vocacyon to the churche of  
Worste in Irelāde / of my harde chaūces ther-  
in / and of my fynall deliuerance by the great  
goodnesse of God. The first of them is / for that  
mē shulde wele knowe / that the office of a Chri-  
sten byshop / is not to loyter in blasphemouse pa-  
pistrie / but purely to preache þ̄ Gospell of God /  
to his christened flocke. The secōde is / that they  
shulde also vnderstande / that contynuall perse-  
cucyons / and no bodyly welthe / doeth folow  
the same most godly office / in them which truly  
executeth it. The thirde is / that they myght bes-  
holde how graciously our most merciful God  
wyth hys power wayteth vpon them / and sy-  
nally delyuereth them in most depe daungers.  
These .3. thynges notable / concerninge the  
electe membres of Gods congregacyon in thys  
life / comprehendeth muche matter in the scrip-  
tures of both testaments / with abundaunce of  
examples from Abel the first to Johan the euil-



## The preface.

gelyst/which was the last lyuer in the same.

**Exāples** The examples also therof are both lyuely and innumerable/ in the first propagation and longe contynuaunce of the christen church from hys tyme to thys our tyme/as the chronycles & hystories most abundantly specifieth.

**Jesus.** ffirst/as concernynge the examples of holpe  
**Adam.** scripture. Jesus the eternall sonne of the everlastynge father / in the Godhede preached to Adam in paradysse terrestre/and constytute hym so wele an instructour as a father ouer hys posterite. He proued him also after he had sinned/by dyuerse aspyctyons / and fynally promysed both to hym and to hys/deliueraunce in the seede of the woman/which at the lattre in hys owne  
**Christe** persone he louingly yfourmed. Christe y seyde sonne of God contynually still taught / by the mouthes of the fathers and prophetes / tyll suche tyme as he hymselfe came in the fleshe.

Than was he aboue all others/of hys heauely father appoynted / a vniuersall doctor ouer all the worlde / and commaunded to be hearde /  
**A docto** Math. iij. He folowed hys vocacyō in most ample wyse/very cruelly was he of the clergie thā persecuted/and gloriously delpyered in hys resurrection from deathe. The members of hys true church/the prophetes and Apostles/were

In case like as he their head was / first called /  
 than afflicted / and graciously alwayes in the  
 ende deliuered, He that shall marke the labori- ffather  
 ous proceedings of Abraham / Joseph / & Moy-  
 ses / of David / Helyas / and Daniel / with the  
 other olde fathers and prophetes / shall fynde it  
 no lesse. He lyke wyse that shall dyscretely sear-  
 che the doynges of Peter / James and Johan /  
 with the other of the Apostles and dysciples /  
 shall wele perceyue the same.

Hieremye for the olde lawe / Paule for the  
 newe lawe / and Johan Baptyst betwixt them  
 both / were called from their mothers wombe Called.  
 to that heavenly offyce of preachynge. Hier. .j.  
 Luce. .j. Gala. .j. yea / they suffered extreme per-  
 secucyons budre tyrauntes / and fynally were  
 deliuered / in this lyfe from pavelouse dangers  
 and in death / fro synne / helle / and dāpnacyō.  
 To rehearse the exāples of the primatyue chur-  
 che / and of the ages folowynge / concernynge Ages.  
 these matters / it wolde requyre muche tyme /  
 they are so manye / and therfor at thys present  
 I omit thē. Thus ā I not alone in these 3. mat-  
 ters of vocaciō / persecucion / & deliuerance / but  
 haue on my syde an infynyte nōbre of exāples.  
 Which maketh me the more a great dele to re- The ou  
 ioyce / like as I wishe them to do / which haue tho-

## The pꛛeface.

in these troublouse dayes the lyke. **N**eyther  
am I ashamed to tell my bretherne / what God  
hath most graciously done for me / nor moꝛ thā s.  
Paule was for hymselfe in hys owne Epistles /  
**S. Peter** and Luke in y<sup>e</sup> actes for saint Peter / though I  
be farre vnylike them. ffoꝛ I fare lyke the byr-  
de which is deliuered from the snare of the catz-  
cher. He flyeth to a bough / and reioyceth in his  
delyueraunce / and euen so do I. In the which  
reioyce / I make not only my selfe merve / but  
also all my louinge frindes. And as for my cruel  
papistes enemyes the papistes / if I make them sorre in  
the rehearsal of my delyueraunce / I am not yll  
apayde therof. ffoꝛ it is better (they saye in  
Northfolke) that yonge hyddernes wepe / than  
olde men. I call them yonge and not olde / for  
God is oldar than Sathan / if age maye be at-  
**Daniel** tributed to his eternyte / as Daniel sayeth it  
maye / and Chyste oldar than the deuyls bycar  
at Rome / their vnglacypouse father.

As we are in most thinges contrarie to these  
papistes papistes / so haue we reioyces cōtrary to theirs.  
They reioyce in helthe / prosperite / riches and  
worldly pleasures for their bellies sake.  
We in our infirmytees / afflictions / losses / and  
sorrowfull crostes / for Chistes veritees sake.  
And thus maye we wele do / and boast of it al



so without offence/for so ded the forenamed S.  
 Paule. 2. Cor. 11. and earnestly willed vs to be f. Paule  
 his folowers. Phil. 3. first he boasted of his voca-  
 cion/and sayde. God sorted me out and appoi-  
 ted me from my mothers wombe / and also he  
 called me by his grace/to preache his liuely gos-  
 spell amonge the heathē/ Gal. 1. what if I shoul-  
 de in like case boaste / ȳ he by his grace had al-  
 so called me in this age / to preache the same  
 Gospel to the Irishe heathens/w̄ neuer hearde Irishe  
 of it afore/to knowledgē? I shulde not do other  
 wise than the truthe is. For I was put to it a-  
 gainst my wille/by a most christen kyng / and  
 of his owne mere mocion only / without sute  
 of fryndes/ mede/ labour/ expensis/ or any o-  
 ther finistre meane els. By his Regall power  
 and authorite/which both were of God/Ro. 13. Edward  
 was I both allowed and confirmed/and not all  
 vniopfully receiued of ȳ people/which causeth  
 me in conscience to iudge my vocaciō iust. Yet  
 was not my reioyce so muche in ȳ dignite ther-  
 of/ as in doinge for the tyme/ the office therunto Office  
 belonging. But now is it most of all in the lea-  
 uinge of that bishopricke / the Gospel beinge  
 so vnthankefully of the prestes receiued / I so  
 terribly of them persecuted/and my seruauntes  
 so cruelly slayne.

## The preface.

**S.** Moreover saint Paule boasted muche of his  
**Paule.** persecucions / & described them at large / concluding thus in y<sup>e</sup> ede / Wery gladly (saith he) will I reioyce of my weakenesse / y<sup>e</sup> the strength of Christe maye dwell in me. Therfor haue I dilectaciō in infirmities / in rebukes / in nedes / in persecucion / and anguyshes / for Christes sake. 2. Cor. 12. If I haue lyke wyle / felte a great meanie of the same afflictions / as I haue done in dede / maye not I also with him reioyce in them? Maye I not be glad / that I am in sorowes for the Gospell / lyke fashioned to him / & not pranked vp in pōpe & pleasures / lyke y<sup>e</sup> wantō babes of this worlde? As at this daye  
**The Authoz.** weston. is lecherouse Weston / which is more practised in the arte of breche burninge / than all y<sup>e</sup> whores of the stues / to the great infamye of his virginalle ordre. The truthe of it is / that sens I tooke that wayghtie office in hande / I haue bene sycke to the very deathe / I haue bene greued with the vntowardnesse of ministers.

**Troubles.** I haue bene in iournayes and labours / in iniuries and losses / in peines and in penuries. I haue bene in strifes and contencions / in rebukynge and flauderynges / and in great daunger of poysoninges and killinges. I haue bene in parell of the heathen / in parell

of wicked prestes / in p̄rell of false iustices / in  
 p̄rell of trayterouse tenauntes / in p̄rell of  
 cursed t̄prauntes / in p̄rell of cruell kearnes Tyraun  
 and galloglasses . tes.

I haue bene in p̄rell of the sea / in p̄rell of  
 shypwreck / in p̄rell of th̄rowynge ouer the  
 boorde / in p̄rell of false bretherne / in p̄rell  
 of curiouse searchers / in p̄rell of pirates / rob  
 bers and murtherers / and a great sort more.

Sanct Paule also reioyced / that God had  
 so miraculously deliuered him from so manye p̄rells  
 daungerouse ieopardyes / and spareth not so  
 to report them. 2. Cor. ii. et. 12. Whie shulde I  
 than shrinke or be ashamed to do the lyke / ha-  
 uinge at Gods hande the lyke miraculouse de-  
 liueraunce? Are they not left to vs for example /  
 that we shulde do the lyke whan we fele the ly-  
 ke? Whatsoeuer thinges are writtē afore tyme Writte.  
 (sayth he) they are written for our learninge /  
 that we through pacyence and confort of the  
 scriptures might haue hope. Rom. xii. He in the  
 c̄ptie of Damascō / beīge layde waite for / by y  
 liefte tenaūt of Kinge Aetha / was lete downe  
 at a windowe in a basket / & so escaped his han-  
 des. Act. ix. I i y c̄ptie of Dubline / beīge assaul dubline.  
 ted of papistes / was cōuayed awaye in y nyght  
 in mariners apparell / & so escaped y daunger by



## The p̄face.

**Cesarea** Gods helpe. When Paules death was sought by certayn Jewes at Jerusalem / the upper captain there / commaunded ij. vnder captaines / i the nyght to conueye hi to Cesarea with 200. soldiers. 70. horsemen / and 200. spearmen / and so to to deliuer him. Actes. 23. In lyke case / whā the prestes whith Barnabe Bolgar and other had sought my death at Holmes court / and had slayne. v. of my howsholde seruauntes by their hyred kearnes / the good suffren of kylkennie with ā hūndred horsemen / ād 300. footmen brought me thyder in the night and so deliuered me that tyme.

**Italie.** As Paule against his wylle / was put into a shippe of Adramitiū / coupled with other prisoners of Jewrie / couaied fourh into Italie / and there safely deliuered. Act. 27. and 28. So was I & my companyō Thomas against our willes taken into a shippe of Zelāde / coupled with frenche prisoners / couayed furth into flanders / and so at the lattre / safely there deliuered. As their shippe was caught betwixt Candia and Melista / and coulde not resyste the wyndes / so was ours betwixt Mylforde haven / and Waterforde. As they had an excedynge tempeste vpon the sea / so had we lyke wylle. As they were withoute hope of lauegarde / so were we also.

**Ywinde**

As they feared Syrtes or daungerous sandy  
 places and rockes / so ded we . As they were al-  
 most famyshed and drowned / so were we . As **Cōfort.**  
 God comforted them / so ded he vs . As they we-  
 re in conclusion cast into any lande / so were we  
 into S. Iues in Cornewale . As the people shew-  
 ed the kyndnesse at Melita / so ded they vs at  
 the seyde S. Iues . As Paule gaue thankes and  
 brake breade amonge them / so ded we also . As  
 the captayne Julius courteously intreated hym **Julius.**  
 and gaue hym lyberte to go vnto hys fryndes at  
 Sydon / and to refreshe hym / so ded our captay-  
 ne Cornelis ble vs hery gētilly with all fauour  
 and lyberte / what though he had so currishely  
 and cruelly intreated vs afore . As Paule was  
 stonge of a bytting wyper and not hurte / so was  
 I of that viperous **Walter** being most vniustly  
 accused of treason afore y<sup>e</sup> iustices ther / and yet  
 through Gods deliuerance / not hurte . As he ap-  
 pealed to Cesar / so ded I to the trone of God.

As great dyspyrys were among the Jewes  
 at Rome concernig Paule / so were there after- **Rome.**  
 wards amonge the shypers in our returne to  
 their shippe concerning vs . As the souldyers  
 gaue counsell to kille the prisoners / so were  
 there some of our men that gaue counsell to ha-  
 ue drowned vs for our moneye / and of some to

## The p̄face.

**Publi<sup>9</sup>.**

haue delyuered vs vp to the counsayll of Kings lande/in hope of great rewarde. As Publius gentilly receiued Paule /and by hym was healed of all hys dysleases/so ded myne hoste Lambert receyue me also gentyllly / and by me was delyuered from hys bayne beleue of purgatorye/and of other Poppish peltypes. As the people reported Paule to be a murtherer / and after changed their myndes /and sayde he was a

**A God.**

God/so our wycked maryners reported me to be a most haynous traytour/and yet afterwarde in my delyueraunce called me the seruaunt of God. As he was for the hope of Israel ledde into captiuite/and at last deliuered/ so was I also for the same captined / and in fyne delyuered into

**Brether  
re.**

Germanie. As the bretherne met Paule with reioyce at Appij forum / so ded they me in diuerse partes of Duchelande/ and lawded God for my so miraculouse deliueraunce. As he sayde that he had committed nothyng against the lawe of his fathers / so saye I also that I haue in this acte comitted nothyng against the Apostels and Prophetes doctryne / I thāke my Lord

**The  
author.**

God therof. Thus had I in my troublous iourneye from Irelande into Germanye all those chaūces i a maner that S. Paul had in his iournaie of no lesse trouble / frō Ierusalē to Rome.



sauiug that we lost not our shippe by the waue.

If Helias / that wetherdyuen r̄negate / res-  
 mayne now in a foren lāde in penurie with the  
 Sareptyth wydowe whys Baals chatteringe **Priests**  
 chaplaynes and sorcerouse sacrificers do dwell  
 stpl at home florissing in prosperouse welth / les-  
 cherouse ydelnesse / and lordely dignite / marue-  
 le not of it / for so hath he done afore. I speake  
 not thys for myne owne part only / nether vt-  
 terly exclude I my selfe / but I vtte it also for **for os**  
 my exyled bretherne / of whom a great nombre **thers.**  
 is at this tyme in Germanie / Denmarcke / and  
 Geneua. The true church of God had neuer  
 sumptuose hospitalles any lōge tyme together  
 but very simple cottages ād caues / if ye marke  
 the sacred hystories and aūcyent cronicles. The  
 pleśaūt possession / and gorgious dwelling place **Posses-**  
 ces / haue euermor remained to y glorious Epi- **sions.**  
 cures / y very enemyes alwayes of Christes go-  
 spel. We are not now to lerne how to take these  
 our present afflictions in good part / for we know  
 we them afore hande / and haue had them long  
 tyme / as it were in an exercise. Nether are we **Exercise**  
 all barayne of frindely receptacles / for the hea-  
 uenly doctrynes sake / though our aduersaryes  
 in Englande with violence throwe stones at  
 vs / and seke utterly to destroe vs. They are

## The p̄fate.

**churche** truly muche deceiued which thinketh the **Chrl-**  
**sten churche** to be a politicall commen welthe /  
as of Rome and Constantinople / mayntay-  
ned by humayne polycyes / and not by the only  
wurde of God. Suche are they which now ha-  
ue the doynges in these present controuersyes /  
and oppresse the most manifest verite. God as-  
mende it.

**Prayse.**

**Gods  
wurke.**

**Brether-  
ne.**

I write not this rude treatise / for that I woul-  
de receyue praise therof / but that I wolde God  
to haue all the prayse / which hath bene a moste  
wonderfull wurker therin. ffor I am but a clods-  
de of corruption / felinge in my self as of my self /  
nothings els but sinne and wickednesse. I haue  
done it also / to declare my most earnest reioice  
in the same God / which by grace hath called me by  
persecucion hath tried me / and of fauour / benig-  
uolence and mercye / hath most wonderfully de-  
liuered me. Lete hym that reioyceth (saith S.  
Paule) reioyce in the Lorde. ffor he that pray-  
seth him selfe / is not allowed / but he whō the  
Lorde prayseth 2. Corint. 10. Moreover I haue  
done it / for that my persecuted bretherne might  
in lyke maner haue their reioyce in that heauē-  
ly Lorde / whiche mightely hath wrought in  
them their saluacion / by his graciouse callinge  
of them from wicked Papisme to true christia-

nyte / and now tryeth their paciencies by conty-  
 nuall afflictions / and finally will delyuer the / **Delyue**  
 eyther from tyrannouse molestacions / as he **raunce.**  
 hath done me / eyther els into martirdome for  
 his trouthes sake. ffor god wil be knowne by no-  
 ne other doctryne / than he hath sent hyther by  
 hys sonne / whom he so earnestly commaū-  
 ded to be heard. He will also be worship-  
 ped by those rules oly / whom he hath  
 to hys church proponed by hys pro-  
 phetes and apostles. I besiche that  
 everlastyng God for hys dere  
 sones sake / i the holy Ghost  
 to rule vs / and alwayes  
 to augmēt and prefer-  
 ue hys true churche  
 cōfessing his on-  
 ly name.  
 Amen.

**Prayer.**

I called vpon the Lorde in my trouble /  
 and the Lorde hearde me at large. The  
 Lorde is my helper / I wyll not feare  
 what man doeth vnto me.  
 Psal. 118.



**VERITAS DOMINI, MA-**  
**net in æternum. Psalm. 116.**



**NOVIT DOMINVS VIAM**  
**iustorum, & iter impiorum**  
**peribit. Psalm. 1.**

# Of Johan Bale to

the byshoppe of Ossoye in

Isle of his harde chaunces therein

and finall deliuerance.

**I**n the olde and newe testament is it not  
expressed/ that any iust or faythfull man  
euer yet toke vpon hym/ the administracyon of Minis-  
the heavenly doctryne / in teachynge the true serie,  
worshippynge of God/ and in perswadyng me  
to repentaunce or amendement of their former  
lyfe/ without the vocation and speciall election  
of God. No truly/ Balaam y notable sothfayer  
coulde neyther curse nor yet blesse / without  
Gods permission/ as he apertly confessed / Nu.  
22. And to begine with the formest examples.

Adam our first progenitour/ whiche had recey- Adam.  
ued most helthsome instructiōs of Gods eternall  
sōne in paradysse/ and the fathers him succeeding  
in the righteous lyne befor y generall floude /  
neuer had taken that high office vpon them/ had  
not he therunto both called the/ & allowed them.

Noe Gods true seruaunt / at his most graciouse Noe.  
appoitemēt also/ by the space of an C. yeares &  
xx. earnestly preached to the people of that age/  
exhortig them to cease / from y abominacions

## of Johan Baal

**Noe.**

**fathers.**

**Jesus.**

**A may-  
stre.**

thā bled/as thei wold auoide the vniuersall des-  
truccio w folowed. After y seyð floude/by ver-  
tue of the selfe same precepte and autozpte of  
God/Noe taught the people/than growne to ā  
increase againe/by longe continuāce. So ded  
Melchisedech i Salem, Iob in Arabia. Abra-  
ham in Chaldie, Iacob in Mesopotamy, and  
Ioseph in Ægypte, Helias with the other pro-  
phetes in Israel, Ionas in Ninyue, Daniel in  
Babylon, Zorobabel in Persie, and Iohan  
Baptist in Iewrye. Marke the opē places of y  
Scripture/concernyng Vocacion & Election.

And as towchynge Christe in our māhode/he  
was called of God his eternall father/as was  
Aaron/to be our everlasting preste/accordeinge  
to the ordze of Melchisedech. Hebre. 7. He was  
also by his owne godly mouthhe/to y worlde de-  
clared/that wele beloued sōne of his/in whom  
he was most highly both pleased & pacified. ffi-  
nally he was by hys most heauenly ordinaūce/  
constituted oure vniuersall doctour/and of him  
cōmaūded/as a most perfight maistre/of all mē  
to be most diligētly hearde & obeyed. ffrom the  
shippe/frō y costomehowse/& frō other homis-  
ly ministerys/called he/not y stought/sturdye/  
& heady sort of mē/hut y lowly harted/simple/  
& beggarly ydiotes. Them he elected most gracy



ously / & they not him / to be the ministers of his  
 holy Gospell / Johā. 15. Them chose he out fro  
 y world / to gyue knowlege of saluacion to hys apostles  
 people / for y remissio of their synnes. Mat. 10.  
 Luce. 2. Those (sayth S. Paule) whom y Forde  
 de appoynted before / those hath he also called / and  
 those whom he hath called / those hath he lyke-  
 wise iustified / or made mete for that heauely of Electio.  
 fyce. Ro. 8. for how shuld they haue preached  
 (sayth he) unlesse they had ben sent. Rom. 10.  
 Peter was to him a elect apostle / affirminge hys  
 doctrine to be y wordes of eternall lyfe / Joā 6.  
 John was his derely beloued disciple / & became S Johā  
 a most mightie thūderer out of the same. Act. 4.  
 Paul was a peculiar chosen vessel vnto him / to  
 manifest hys name before y Gentyles / kyn-  
 ges and chyl dren of Israel. Act. 9.

The Idolatour / the tyraunt / and the whoremō-  
 gar / are no mete mynisters for hym / though  
 they be neuer so gorgeously mytered / coped / Pappyl-  
 and tppeted / or neuer so fynely forced / pply-  
 tes. oned / and scarletted. The deceptfull prophetes  
 (sayth y Forde) made spedy haste / but I ap-  
 poynted thē not. They rāne a great pace / but I  
 sent thē not. They prophcyed fast / but not out  
 of my spzet. Hier. 23. To y wicked boar y Forde  
 hath spoken it (sayth Dauid) whie doest thou so Dauid.

of Johan Bale.

Doct.

Peace.

Throl:  
Dom.

Unjustly presume to talke of my righteousness  
les/and with thy polluted mouth/of my eternall  
testamēt/whie makest thou relacion: Psal.  
50. After þe Apostles immediatly succeded in þe  
primative church/Tymotheus, Ignatius, Po-  
licarpus, Irenus paphnutius, Athanasius,  
Lactantius, and other true ministers of the Go-  
spell. These loytered not in the vineyard of  
the lord / as our ydell malmongers do / but  
faithfully they laboured in seeking Gods glo-  
rie / and the sowles helthe of the people. But  
whan great Constantine the Emperour had giv-  
en peace to the Christen church/that all per-  
secucion ceased/thā came in ceremonie vpo cere-  
monie / & none ende was of the. Every yere  
entered one popson or other/as mannes fyckle  
nature in this frayle lyfe/is neuer without vice.

So that S. Augustine in his tyme very muche  
lamented/that so many supersticions were thā  
crepte in/confessinge the servitude of the Chris-  
ten church to be more greivous i those daies/  
than it was to the people vnder Moyses. And  
so muche the more he lamented the case / that  
beinge but one man / he coulde not reforme it /  
neither was he able in everie pointe to resist  
that evill/beinge with heretykes so sore tossed  
on every syde. But what wolde he have sayde

if he had seene the abhominable ydolatries of Augus-  
 our time about nōbre: specially the worshipping stine,  
 ge of breade and of wyne / which are only the  
 seruantes of our bellies / and corrupt in the  
 same/yea/whan they are at the best & holiest,  
 ffor whan they haue done their office / beinge **Breade**  
 sacramentes of Chistes bodie and bloude/that  
 is to saie / preached the lordes death till he cos-  
 me / and declared vs of manie members to be  
 one mysticall bodie in Chiste/they ascende not  
 into heauen / but beinge eaten and digested /  
 they are immediatly resoluēd into corruption,  
 yea/Chiste sayth / that they descende downe **Chiste.**  
 into the bellie/ & are cast out into the draught /  
 Math. 15. which declareth them vnmete to  
 be worshipped.

This write I / not in vnreuerencing the sa-  
 crament/but in detestacion of the abhominable  
 ydolatries/therin most bestially cōmitted.

And breuely to saie sumwhat of the Chri-  
 sten churche of our realme / in those dayes cal-  
 led Britaine/and now named Englande/what **Englād**  
 originall it had and from whens / what con-  
 tinuance/ what darkenings/ what decays/  
 what falle / and what rayse againe.

To fatche this thinge from the first foundaciō/  
 for that lāde/lyke as for other landes. By the



of Johan Bale.

**Adam.** eternall sonne of God in Paradyse / receyued  
Adam the first pmyse of saluaciō in the womā's  
seede. This acknowledged Abel in his first offeri-  
nge bp of the firstlinges of his flocke & fatt of the  
same beinge so instructed by y<sup>e</sup> religious father  
of his Gene. 4. By faith i his plētuous sacrifice  
**Abel.** (saith S. Paule) Obtained Abel / witnesse y<sup>e</sup> he  
was righteous / Heb. 11. This w<sup>th</sup> the right inuo-  
cation of the name of God taught by Seth and  
Enos / was cōtinued by the chosen of y<sup>e</sup> line / to  
remayne styll in remembraūce to their posteris-  
tees / & was renewed after the floude by righte-  
ous Noe / Gene. 8. To S. Paule also in reuer-  
lacion / was this misterie shewed / that the Gen-  
tiles lykewyse were partakers of the promyse /  
**the lābe** Ephe. 3. Wherunto S. Johan sayth / y<sup>e</sup> the lā-  
be was slayne frō the worldes begininge / Apo.  
13. y<sup>e</sup> is to saye / in pmyse / in faith / & in misterie  
of their sacrifices. Applied is it also to those Ge-  
tiles / in the seyd Reuelaciō of S. Johan (who  
now amōge other includeth our lande) y<sup>e</sup> they  
frō y<sup>e</sup> time haue cryed w<sup>th</sup> a lowde voyce / seinge,  
**gētyls.** Helthe be to him y<sup>e</sup> sitteth vpon the seate of our  
God / & vnto the lābe. Apo. 7. And therupō Wil-  
las in Excidio Britānie, cōcludeth / y<sup>e</sup> the inhabi-  
tours of our realme / haue alwayes had know-  
lege of God / almost sens y<sup>e</sup> worldes begininge.

This rule of sacrifice and inuocation / helde  
 Japheth after the floude also / the father of **Jus Japhet.**  
 zopa cōtaininge our lande amonge others / ac-  
 cordinge to the prayer of his righteouse father  
 Noe / y he mighte dwelle in the tētes of Sem.  
 Gene. 9. or in faithe of the promised seide w is  
 Chriſte. Gala. 3. So perſpyght was Melchize: Melchi  
 dech or the fozenamed Sem / a father than of y sedech.  
 Gentiles / for that his kinrede (ſayth Paule) is  
 not reckened amōge the tribes / y he toke tithes  
 of Abraham / & blessed him that had y promises.  
 Hebre. 7. et Gene. 14. For so muche as God /  
 (ſayth Luther vpo Genesis) establiſhed y kin-  
 gedomes of y Flādes / whā they were diuided /  
 by y chosen fathers / it ſemeth wele y they helde  
 his true worſhippiges / receiued a foze of thē.  
 To theſe holy fathers in the Gentilite for that fathers  
 realme / by course ſucceeded / as Beroſus, Plini⁹,  
 Strabo, Cæſar, & other authors writeth, the  
 Samothees, Sarronites, Druydes, Bardes, Sy-  
 bylles, Eubages or Vates, Flamines, & ſuche  
 other / till the cōmige of Jeſus Gods ſonne in y Chriſte  
 fleſhe. Which all acknowleged but one God /  
 what though it were by the diuerſite of rytes &  
 doctrines. This hane I writtē here / to declare  
 what church was i our lāde afore chriſtes cōmī-  
 ge. I ſpeake nothinge of thē w folowed ſtraunge

of Johan Bale.

worshippynge or manifeste ydolatries of the  
papistes heathen/as the papistes do in thys age. If it be  
reasoned/how they coulde heare? S. Wale an-  
swereth it out of Dauid / y the heauens preas-  
ched to them/all the worlde hearyng it/if none  
had done it els / Rom. 10. et Psal. 19. besyde the  
latwe of nature / which was also their leader.

In the. 63. yere after Christes incarnacia  
Ioseph. on/to resort to my purpose/was Ioseph an he-  
brue and dysparled discipule thydre sent with his  
companionys / by Philipp the apostle than prea-  
chyng in ffrance/as Freculphus in y secōde  
part of hys Chronycle / & Isidorus also de vi-  
ta & obitu sanctorū patrū, rehearseth. He pu-  
blished there amonge them/that Gospell of sal-  
uacion/whiche Christe first of all / & afterwar-  
apostles des hys Apostles had taught at Jerusalem / Wn-  
truly therefore are we reported of the Italyane  
writers / and of the subtylle deuylers of sactes  
legendes / that we shulde haue our first saythe  
from Rome / and our christen doctryne / from  
their unchristen byshoppes. ffrom the schole of  
Christe hymselfe / haue we receyued the docu-  
mentes of oure sayth. ffrom Jerusalem / & not  
Jerusalem. from Rome / whom both Peter & also Christe  
hath called Babilō / for that she so aptely ther-  
vnto agreeth i ministryng cōfusiō to the world.



And this wele accordeth with the wordes of y<sup>e</sup>  
prophete / y<sup>e</sup> the lawe of y<sup>e</sup> Gospell shulde come  
fro Sion / & the worde of God fro Hierusalem.

Esa. 2. S. Paule also which had bene christens s. Paule  
ly familiar at Rome / with Claudia Rufina a Claus  
Britayne borne / and with Nulus pudens her dia.  
husbande / of whome he maketh mencion. 2.

Timoth. 4. shulde seme in his owne persone to  
have preached in that nacion of ours / by this  
sainge of his in the same epistle and chaptre.

The lorde assisted me and strengthened me at  
my first answeringe / that by me the preachinge  
shulde be fulfilled to the uttermost / and that all  
the Gētiles shulde heare. That clause / all the  
Gētiles / includeth sumwhat cōcerninge y<sup>e</sup> Britai  
nes / if they were thā Gētiles / & in y<sup>e</sup> west part Gētiles  
of y<sup>e</sup> worlde / as we cā saye none other of thē.

Bartholomeus Tridētī<sup>9</sup> & Petrus Calo,  
reporteth in their booke of y<sup>e</sup> liues of sanctes / y<sup>e</sup>  
Timothe S. Paules discipule / by his preachinge Timot.  
in Britaine / cōuerted kinge Lucius & him bapti  
sed / in cōfirmaciō of y<sup>e</sup> is said afore. Nourished /  
brought bp / & cōtinued was this Britissh chur  
che in y<sup>e</sup> doctrine of faith / wout mēnes tradici  
ons / by y<sup>e</sup> wourthie doctours of y<sup>e</sup> age / Eluanus, Brita  
Meduinus, Melaniū<sup>9</sup>, Amphibal<sup>9</sup>, & suche o  
nes.  
ther like / till y<sup>e</sup> time of Dioclesiane y<sup>e</sup> tirānouse

of Johan Bale.

**Emproure.** Which by his wicked ministers /  
made haueock of the Chriſten flocke there / as  
testifieth Gildas. Though the kinges of Brit-  
taine in y age / Aruiragus, Marius, Coillus,  
**Peace.** Lucius, and Seuerus, with others / were not  
all Chriſtened / yet were they no cruell persecu-  
ters of Chriſtes congregacion / y we reade of.

**Herety-  
hes.** In the generall quietnesse prouided to y chur-  
che by the forenamed Conſtantine, Arrius, Pe-  
lagius, Leporius, and one Tymothe, partly  
by ſubtile allegories / and partly by open heres-  
ies greatly obſcured the glozy therof.

**Mōkes** Anon after there folowed a certē kinde of mon-  
kery / with an heape of ceremonies / but yet w-  
out blaſphemouſe ſuperſtitions / till Antichriſt  
had faſhioned them to his execrable uſe.

**Doct.** In that age were Faſtidius, Ninianus, Patri-  
tius, Bacharius, Dubricius, Cōgellus, Kenti-  
gernus, Itutus, David, Daniel, Sampſon, El-  
uodugus, Aſaphus, Gildas, Beulanus, Elboz-  
dus, Dionotus, Samuel, Nennius, & a great

**Helpers** ſort more / by Chriſtē doctrine the upholders of  
the Brittiſh church / y cyuple gouernours for  
y time beinge diſſolute & careleſſe / as y forſeyd  
Gildas here ſharply, doth laie it to their charge.

Conſequently whā the Barbarouſe nations  
had ſubdued the Chriſten regions of Europa /

ſpecially here i this realme / y<sup>e</sup> heathenish Saxons Saxons.  
the Chriſten Brittaines / for not obeyenge and  
ſolowinge Gods worde y<sup>e</sup> time faithfully preaz  
ched. Than entered in an other ſwarme of  
monkes / muche worſe thā the other. For they  
had their beginnige of thoſe ſolitary bretherne /  
which had fled to the wilderneſſe in the tyme of  
perſecucion. Theſe lyke laſſye locuſtes ſprāge locuſtes  
fourth of the pytt bottomleſſe. They ſerved  
God in lyberte / and were fedde of their owne  
true labours. Theſe ſerved Antichriſt in bond  
dage / and deuoured by the labours of other.  
They were ſumwhat ceremoniouſe / but theſe  
altogether ſuſticiouſe. Of this latter ſwarme /  
after the firſt enterauce of Auguſtine the Auguſti  
Romish mōke, was Egbert, Egwine, Boni ne.  
face, Wilfride, Dūſtane, Oſwolde, Lāfranck,  
Anſelme, & ſuche other wout nōbre / by whō y<sup>e</sup>  
ſincere faith of the Engliſh church decayed.  
Theſe were bytter ſtigars i Antichriſtes cauſe /  
pea / terrible accuſers & ſupreſſers of kinges & of accuſers  
other chriſtē magiſtrates. Theſe cauſed y<sup>e</sup> ſūne /  
whiſe y<sup>e</sup> clere berite of y<sup>e</sup> lorde / to apere as ſacke  
clothe made of heare / Apo. 6. placinge in the ro  
tome therof / their owne fantaſtical doctrines /  
haine tradicions / & ſuperſticiouſe ordinaūces. Obſcu  
So that they made Gods heavenly worde / to rers.



of Johan Bale.

seme to the people / darke / rough / harde / & vns  
pleasaunt / for their ydle bellies sake.

Yet denye I it not / but some godly men wez  
re amonge them in those dayes. As Beda,

**Doct.**

Johan of Beuerle, Alcuinus, Neotus, Huca-  
rius, Serlo, Achardus, Ealredus, Alexander  
Neckam, Nigellus, Seuallus, & suche other.

Which though they thā erred i many thinges /  
yet was not their errour of obstinacie and ma-  
lice. Than folowed the schole doctours with

**ffypres.**

the .iiij. ordres of frires / very wicked kindes of  
men / and they with their sophisticall sorceryes /  
poysoned bp altoggyther / clerely overthrowige  
the Christen churche / and settinge vp in her pla-  
ce the most filthye sinagoge of Sathan.

In that malignaunt assemblie / were false wor-  
shippinges commaunded for Gods holy service /  
and monstreouse buggery for a professed virgite-  
nite / in our consecrate clergye admitted.

**Celibac-  
tus.**

Thus were y people nussed bp frō their powth  
in callinge vpon dead mē and ymages / the prea-  
stes and religious in the meane time occupied /  
in all beastly wurkes of y fleshe. I haue the rez-  
gistre of y visitaciōs of y cloysters of Englāde /  
& therfor I knowe it to their cōfusiō. The mō-  
hes afore their time / ded nomore but myrte the  
Christē religion w the paganes supersticions /

**Registr.**

but these fowle lecherouse locustes haue bānished  
 shed the Christen religion altogpyther. They  
 haue taken vpon them a power by vertu of tra<sup>ns</sup>sub<sup>st</sup>anciation/  
 farre aboue Gods power/ as of cleas. corruptible creatures to make  
 Goddes to be worshipped/ bearinge them a broade with per  
 sicall pōpes as it were/ in their gaddige & gaglin  
 ge processions / fitt for wantō gossippes to shew  
 we their selues in their holy daye apparelinges.

Yet were there alwayes some in that miste of  
 palpable darkenesse/ y<sup>e</sup> smelled out their mische  
 fes / & in part maintained the syncere doctrine/ Good  
 as Mathew parys/ Wylf/ Wickleff/ Thorpe/ men.  
 White/ Wyrueye/ Pateshulle/ Paine/ Botter/  
 Chaucer/ Balcoigne/ Jue / & now in our time  
 Willia Tindale/ Johā frith/ Bilneye/ Barnes  
 Lambert/ & a great sort more. Now truly in  
 this lattre age and ende of the worlde God shew  
 winge great mercy to his elected heritage/ hath Mercy  
 gathered them togyther from the pannels of per  
 dicion/ by the voyce of his holpe Gospell. Pea/  
 lyke as by Hieremie the prophete before y<sup>e</sup> exile  
 into Babylon / by Johan Baptist / Christe / &  
 his Apostles before the destructiō of Hierusalē / Callige  
 and by the Apostles folowers before the diuisiō  
 and first ruyne and y<sup>e</sup> Romish empire/ he called  
 his disparted rēnaut / so doth he now agayne

of Johan Bale.

before his generall comminge to iudgement /  
all together his church of true beleuers / by the  
**R. Henr:** godly preachers of thys age. That wonderfull  
**rye.** worke of God / that noble prince Kynge Hen-  
rye the .8. within thys realme by hys royall  
power assysted / after that he had gyuen an o-  
uerthrowe to the great Goliath of Rome / oure  
**R. Ed =** most godly souerayne Kynge Edward the .6.  
**warde.** for hys tyme perfourmyng the same.

The fyrst with noble Kynge David / prepa-  
red thys buyldynge of the Forde / but thys o-  
ther with the wyle Kynge Salomon / to hys  
power made all thinges very perfyght. And  
though now after hys death / a Hieroboam par-  
auenture is risen / which will sett vp the gol-  
den calves in Samaria / or mayntayne the po-  
pish religyon agayne / in Images / Altars / y-  
A good dle ceremonies / and blasphemouse superstici-  
Kynge . ons. Yet doubt I it not / but a faytfull Asa / shall  
folowe / eyther els a Josaphat / a Ezechias / or a  
myghtye Josias / which will dissolue those ydo-  
latryes agayne. And as cōcernig the fornamed  
Kynge Edward / I will recite here / what hys  
The au worthinesse ded for me his most bñt worthie sub-  
ject. **tor.** I shuld amōg others be a collectour also  
a caller together of y christē flocke i thys age.

Upon the .15. daye of August / in y peare from



Christes incarnation. 1552. beyng the first daye  
of my deliuerance / as God wolde / from a mor- recouer.  
tall ague / which had holde me longe afore. In  
reioyce that hys Maiestie was come i progres-  
se to Southampton / whiche was .5. myle from  
my personage of Byschoppes stocke / within the  
same countie. I toke my horse about .10. of the cloc-  
ke / for very weaknesse scant able to sytt hym / & weake.  
so came thydre. Betwixt .2. & .3. of the clocke the  
same daye / I drewe to wardes the place where  
as his Maiestie was / and stode in the open stre-  
te ryght against the gallerie. Anon my frinde /  
Johan fylpot a gentylman / & one of hys pzeuie  
chambre / called vnto him .2. more of his compa-  
nyōs / which in mouing their heades towarde frendes  
me / shewed me most frindely countenaūces. By  
one of these .3. the Kynge haupnge informacion  
that I was there in the strete / he marueled there-  
of / for so much as it had bene tolde hym a lytle  
afore / that I was bothe dead & buried. With the  
hys grace came to the wyndowe / and earnestly warde.  
behelde me a poore weake creature / as though  
he had had vpon me so synple a subiect / a ear-  
nest regarde / or rather a very fatherly care.

In the same very instaunt / as I haue bene sens The loz  
the tyme credibly i fourmed / hys Grace called vnto  
to hi / the lordes of his most honourable counsell / des.

of Johan Bale.

In the same very instant / as I haue bene  
sent that time credibly informed / his grace  
Lords. called vnto him / the lordes of his most honou-  
rable counsell / so manie as were then present /  
willinge them to appoint me to the bishoprick  
of Ossorie in Irelande. Wherunto they all a-  
greably consentinge / commaunded the letters  
of my first callinge therunto / by and by to be  
writtē and sent me. The next daye folowinge /  
A lettre which was the xvi. daye of August / the lettre  
beinge writtē by B. Hamptone / a clarke of the  
counsell / they very fauourably subscribed to y  
same / in maner as herafter foloweth.

The coppie of y seyd lettre.

To our very louinge frende / doctour Bale.  
After our hartye cōmendacions. ffor as muche  
as the kinges maiestie is minded in cōsideratiō  
of your learninge / wysdome / and other vertu-  
ouse qualities / to bestowe vpon you the bisho-  
prick of Ossorie in Irelande / presently boyde /  
we haue thought mete / both to giue you know-  
ledge therof / and therewithall to lette you vn-  
derstāde / that his maiestie wolde ye made your  
repayre hyther to the courte / as sone as conue-  
niently ye maye / to thende / that if ye be enclis-  
ned to embrace this charge / his highnesse maye  
at your cōminge / gyue suche ordie for y farther

procedinge to you herin/as shalbe conuenient.  
 And thus we bid you hartely farewell. From  
 Southampton the xvj. daye of August .1552.  
 Your louinge frēdes. W. Minchestre. J. Bedford.  
 H. Suffolke. W. Northampton. T. Darcey.  
 T. Cheine/Johan Gate. W. Cecill.

And to conclude/thus was I called/in a maner  
 from death / to this office without my expectation  
 or yet knowlege therof. And thus haue ye my  
 vocaciō to the bishoprick of Dorset vocaciō.  
 in Irelande. I passe ouer my earnest refusall  
 therof/a moneth after that / in the kinges maiesties  
 returne to Minchestre / where as I alleged  
 (as I than thought) my lawfull impediments  
 of pouertie / age / and syckenesse. Impediments.  
 within the bishopes howse there/but they were  
 not accepted. Than resorted I to the court  
 at London within. vij. wekes after/accordinge  
 to the tenure of the foresayd lettre / and within  
 vij. dayes had althinges perfourmed pertaininge  
 to my election and full confirmacion / freely  
 without any maner of charges or expenses /  
 wherof I muche marueled.

On the. xix. daye of decembre / I toke my iourne  
 neye from Bishops Stoke with my bookes and  
 stuffe towardes Bristowe/where as I tarried.  
 xvij. dayes for passage/and diuerse times preas-



## The Vocation

ched in that worshipfull cytie at the instaunt de-  
passage, byre of the cytiezens. Upon the .xxj. daye of Ja-  
nuary/we entred into y<sup>e</sup> shippe/I/my wyfe/a  
one seruaunt. And beinge but .ij. nyghtes and .ij.  
dayes vpon the sea/we arriued most prosperoul-  
ly at Waterforde/i the coldest time of the yea-  
re/so mercisfull was the Forde vnto vs.

Water-  
forde.

In beholdynge the face and ordre of that cy-  
tie/I see many abhomyable ydolatries mai-  
teined by y<sup>e</sup> Epicurysh prestes/ for their wicked  
bellies sake. The Communion or Supper of  
the Forde/was there altoggyther vbled lyke a po-  
pplish masse/ with the olde apyllysh toyes of Antis-  
christ/in bowynge and beckynge/knelinges  
and knockinges / the Fordes deathe after, S.  
Paules doctrine /neyther preached nor yet spo-  
ken of. There wauled they oner y<sup>e</sup> dead / with  
prodigypouse howlynge and patterynges / as  
though their sowles had not bene quyeted in  
Christe and redemed by hys passion / but that  
they must come after and helpe at a pinche with  
Requiem Eternam / to delyuer them out of  
helle by their sorowfull sorceryes. Whā I had  
beholden these heathnysh behauers / I seyde  
vnto a Senatour of that cytie/that I wele pers-  
ceyued/that Christe had there no Bishop/ney-  
ther yet the Kynge's Maiestie of Englande/as

Idola-  
tours.

Decei-  
uers.

my faithful officer of y mayer / i sufferig so hor y maier  
 rible blasphemies. The next daye after / I rode  
 towarde Dublinne / & rested y night folowig  
 in a towne called Knocktouer / in y howse of  
 maister Adam walthe / my generall comissarye  
 for the whole dyocese of Dflorie.

At supper the parish prest / called Syr Phis  
 hyp / was hery seruiceable and in familiar talke  
 he described unto me y howse of the white frye. A preste  
 whiche sutyne was in that towne cōcludig  
 in the ende / y the last prior therof called Wylm  
 Iam / was his naturall father. I axed him / if  
 y were in mariage? He made me answere / No.  
 for that was (he sayd) against his profession.  
 Than counselled I hym / that he neuer shulde  
 boast of it more. Whiche sayth he it is a honour whore  
 in this lande / to haue a spirituall man / as a by dome.  
 shop / a Abbot / a Mōke / a ffryre / or a Prest to  
 father. With y I greatly marueled / not so much  
 of his vnshamefast talke / as I ded y adultery  
 forbiddē of God / & of all honest men detested /  
 shulde there haue both prayse & preferremēt /  
 thiking i processe / for my part / to reforme it.  
 I came at y last to Dublinne / wher as I founde dubline  
 my cōpanyō maistre Hugh Goodaker y Arche  
 bishop of Armach elected / & mi oldefrynde / M.  
 David Coper pson of calā. Much of y people

The vocation.

Iddola-  
tyes.

Chaun-  
cellour.

W. B. 20  
wne.

Lock.  
wode.

A trait.

ded greatly reioyce of our cōmige thidre/thinke  
ge by our preachiges / y popes supstios wolde  
diminish & the true Christē religiō increace.

Upon the purificacion daye of our ladye /  
the lorde chancellour of Irelande / sir Thomas

Cusake / our speciall good lorde and earnest aya-  
der in all our procedinges / appoynted vs to be

inuested or cōsecrated / as they call it / bi George  
the archebishop of Dublyne / Thomas the bis-

shop of Kildare / & Urbane y bishop of Duno  
assisinge him. I will not here describe at large

the subtile cōuepaūce of that greate Epicure y  
archebishop / how he went about to diffarre the

daye of our consecracion / that he might by that  
meanes haue preuented me / in takinge bp the

propres of my bishoprick to his owne glotto-  
nouse ble / and in so depriuinge me of moze thā

halfe my lyuyng for that yeare. As we were  
comminge fourth / to haue rceiued the imposi-

cion of handes / accordyng to the ceremonye /  
Thomas Lockwode (Blockheade he myght

wel be called) the deane of the cathedrall chur-  
che there / desired the lord chaūcellour very in-

stauntly / y he wolde in no wise permyt y obser-  
uacion to be done after y boke of consecratinge

bishoppes / w was last set fourth in Englāde by  
acte of parlement / alleginge y it wolde be both



an occasiō of tumulte / and also that it was not  
as yet consented to by acte of their parlemēt in  
Irelande. ffor whie / he muche feared the newe  
changed ordre of the cōmunion therin / to hindre  
his kychin and bellye. The lorde chauncellour  
proponed this matter vnto vs. The archebis- A Beast  
shop consented therunto / so ded the other .ij.  
bishoppes. Maistre Goodaker wolde gladly it  
might haue bene othe wise / but he wolde not at  
that time contende there with them.

Whan I see none other waye / I stepped  
fourth / and sayde. If Englande and Irelande f autor  
be vndre one kinge / they are both bounde to y  
obediēce of one lawe vndre him. And as for vs /  
we came hyther as true subiectes of his / swors  
ne to obeie that ordinaunce. It was but a bis  
shoppzick ( I sayde ) that I came thydre to res  
ceiue that daye. Which I coulde be better con An othe  
tented to treade vnder my fote there / than to  
breake frō that promise or othe y I had made.

I bad them in the ende / sett all their hartes at  
rest / for came I ones to the churche of Dorie /  
I wolde execute nothige for my part there /  
accordige to y rules of y lattre boke. With  
lorde chauncellour right honourably cōmaū  
y ceremonie to be done after y boke. Thā w  
asseheaded deane awaie more thā halfecōfi

## The vocacion

**A loiterer.**

Neither folowed there any tumulte amonge the people / but every man sauinge the prestes / was wele contented . Than went the arche- bishop about that obseruacion / very vnslauerly and as one not muche exercised in that kinde of doyng / specially in the administracion of the lordes holy supper. In the ende the lorde chauncellour made to vs and to our frendes / a most frendly diner / to saue vs frō excedinge charges / which otherwise we had bene at that daye .

**An ague.**

Within .ij. dayes after was I sycke agayn / so egerly / that noman thought I shulde haue lyued / which malladie helde me till after Eastre.

**Gods worke.**

Yet in the meane tyme / I founde a waye to be brought to kylkennie / where as I preached every sondaye & holy daye in lent / tyll the sondaye after Eastre was fully past / neuer felinge any manner of greife of my sykkenesse / for the tyme I was in the pulpet. Wherat many men / and my selfe also greatly merualed. Neither had I for all y<sup>e</sup> tyme space / any minde to call for any tēporall profites / which was afterwarde to my no small hynderaunce. From that daye of our consecratiō / I traded w<sup>th</sup> my selfe / by all possyby-

**doctrine**

lyte to set fourth that doctrine / which God charged his churche with / euer sens y<sup>e</sup> beginninge.

**A trait.**

And thought therw<sup>th</sup> in my minde also / y<sup>e</sup> I had

rather that Aethna ded swallowe me vp/thā to  
maiteine those wayes in religion/which might  
corrupte the same. ffor my daily desire is/ in y  
everlastige schole/to beholde the eternall sonne  
of God/both here and after this lyfe. And not  
only to see the fathers/prophetes and Apostles fathers.  
theri/ but also for loue of y doctrine / to enioye  
their blessed feliship herafter. And so muche the  
rather I traded thus with my selfe/y I see than  
the kinges maiestie/ y archebishopp of Canter-  
bury/and the honourable lordes of y counsell/  
so feruētly bēt y waye/ as to seke y peoples hel Helthe.  
the in y same. I thought it therupō no lesse thā  
my bounde dewtie/to shewe my selfe faithfull/  
studious/ & diligēt in y so chargefull a functiō.

My first pcedinges in y doige/were these. I  
earnestly exhorted y people to repētaūce for sin ii. princi-  
ne/& required thē to giue credite to y Gospell of ples.  
saluacion. To acknowledge & beleue y there  
was but one God/& him alone wout any other/  
sincerely to worship. To cōfesse one Christe for One  
an oly sauer & redemer/ & to truste i none other Christe  
māis praiers/merites/us: yet deseruiges/but  
in his alone/for saluaciō I treated at large both  
of y heavenly & politicall state of y christē chur-  
che/& helpars I fōunde none amōge my prebēda-  
ries & clergie/but aduersaries a great nōbre.



## The oracion

I preached the Gospell of y<sup>e</sup> knowledge & right  
 obediēce inuocacion of God / I mayntened the politicall  
 ordre by doctrine / & moued the cōmens alwayes  
 to obeie their magistrates. But whā I ones  
 sought to distrope the ydolatries / & dissolue the  
 hypocrites pokes / than folowed angers / slaū-  
 ders / cōspiricyes / & in the ende the slaughter of  
 men, Much a do I had with the prestes / for y<sup>e</sup>  
**Idoles.** I had sayd amonge other / y<sup>e</sup> the whyte Goddess  
 of their makige / such as they offered to the peo-  
 ple to be worshipped / were no Goddess but y-  
 doles / and that their prayers for the dead pro-  
 cured no redēpciō to the solwes departed / Re-  
 dempcion of sowles beinge only in Christe / of  
 Christe / & by Christe. I added y<sup>e</sup> their office by  
**Prea- chinge.** Christes strayght commaūdement / was chifely  
 to preache / and instruct the people in the doc-  
 tryne and wayes of God / and not to occupie so  
 muche of the tyme in chauntynge / pppynge / ād  
 syngynge.

Muche were the prestes offēded also / for y<sup>e</sup> I  
**Wpues** had i my preachiges / willed thē to haue wiues  
 of their owne / & to leaue the vnshamefast occu-  
 piēge / of other mēnes wpues / donghters / ād  
 seruaūtes. But heare what āswere they made  
 me alwayes / pea y<sup>e</sup> most viciouse mē amōg thē.  
 What shulde we marrie (sayd they) for halfe a

peare / & so loose our liuynges. Thinke ye not y  
 these men were ghostly inspired: eyther yet had Deuys  
 knowledge of some secreete mischefe wurkige in lish.  
 Englāde: I for my part haue not a little sens y  
 time marueled / whā it hath fallen to my remēs  
 braūce. Well y truthe is / I coulde neuer yet by  
 any Godly or honest persuation / bringe any of Adulter  
 thē to mariage / neither yet cause them whiche rers.  
 were knowne for vnthamfast whozekeepers / to  
 leaue that fylthye & abhomynable occupyenge  
 what though I most earnestly laboured it. But  
 sens that tyme I haue consydered by the iuge  
 ment of the scriptures / that the inpenytent y  
 dolatour must therewith be also a fylthie adul  
 terer or most detestable sodomite. It is his iust Sodom  
 plage. Rom. 1. We can not stoppe it. Lyke wyle mites.  
 the dissenublinge hipocrite / in cōtemning Gods  
 truthe / must nedes folowe errours and lyes in  
 the doctrine of deuyls. 1. Timot. 4. to haue in y  
 ende the greater confusion. Lete him y is wic  
 ked (sayth y Angell to S. Johan) become more  
 wicked / and he that is filthie / become more fil: Wicked  
 thye / that hys damnacion maye be the depar / &  
 his sorowes extremier. Apoca. 22.

The lord therfor of his mercie / sende discipli  
 ne to doctrine / into his church. ffor doctrine to doctrine  
 out discipline & restraint of vices / maketh disso:

## The Wotacion

**Disci-  
pline.**

**Prestes**

**Excuses**

**Iustices**

**Sermōs.**

lute hearers. And on the other syde / discipline without doctrine / maketh eyther hipocrites / or els desperate doars. I haue not written this in disprayse of all y prestes of Kylkēnye or there about. ffor my hope is y some of them by thys tyme are fallen to repentaunce / though they be not manye. An other thinge was there / y muzche had dyspleased the prebendarpes and other prestes. I had earnestly / ever sens my first commyng / requyred them to obserue and folowe y only boke of cōmen prayer / whych the kynge & hys counsell had that yere put fourth by acte of parlement. But that wolde they at no hāde obseye / allegyng for their bayne and ydle excuse / the lewde example of the archebysshop of dublyne / whych was alwayes slacke in thynges perteynyng to Gods glorie / alleginge also the wat of bokes / and that their owne iustices and lawers had not yet cōsented therunto. As though it had bene lawfull for their iustices to haue denyed y same / or as though they had rather haue hanged bpō thē / than vpon the kinges autorite and cōmaundement of his counsell.

In the weke after Eastre / whan I had ones preached .xij. sermons amōge thē / and establisshed the people / as I thought / in the doctrine of repentaunce and necessarie beleue of the Gospell



In the true worſhyppynge of one God our eternall father & nomore / and in y hope of one redeemer Jeſus Chriſte and nomore. I departed from Kylkénie to a other place of myne. b. my-  
 les of / called Holmes court / where as / I remai-  
 ned tyll the aſſenſion daye. In the meane time  
 came ſorrowfull newes vnto me that M. Hugh  
 Goodacker the Archebiſhop of Armach / that  
 godly preacher and virtuouſe learned mā / was  
 poſſened at Dublin / by procurement of cer-  
 ten preſtes of his diocēſe / for preachinge Gods  
 verite & rebukinge their cōmen vices. And let-  
 ters by & by were directed vnto me / by my ſpe-  
 ciall frindes from thens / to be ware of the like  
 in my diocēſe of Oſſorie / which made me para-  
 uēture more circūſpect thā I ſhulde haue bene. Kilkenn-  
 ypo y aſſenſiō daye I preached agai at Kilkenn  
 nie likewiſe on Trinite ſondaye / & on S. Pe-  
 ters daye at midſomer than folowinge.

On the xxv daye of July / y preſtes were as  
 pleauntly diſpoſed as might be / and went by  
 heapes from tauerne to tauerne / to ſeke the  
 beſt Rob dawie and aqua vite / which are their  
 ſpeciall drinkes there. Thei catoled all their cup  
 pes to be filled in / with Gaudeamus in dolio /  
 the miſterie therof oly knowne to them / and at  
 that time to none other els.

Holmes  
Court.

Poison.

A Joie.

## The Vocacion.

**K. Edward.**

**Biftes.**

**Idolat.**

**D Sata**

Which was that Kyng Edward was dead / and that they were i hope to haue bp their mas kyng masses againe. As we haue in S. Johns Reuelaciō that they which dwell on the yearth (as do our earthly minded masmongers) shulde reioyce and be glad / whan Gods true witnesses were ones taken awaye / and shulde sende gyftes one to an other for gladnesse / because they rebuked them of theyr wycked doynges / Apca. xj. For ye must consydre that the prestes are commonly the first that receiue suche newes. The next daye folowinge / a very wicked iustice called Thomas Hothe / with the lorde Mountgarret / resorted to the Cathedrall church / requyringe to haue a Communiō / in the honour of S. Anne. Marke the blasphemouse blyndenesse and wylfull obstinacie of thys beastly papyst. The prestes made hym answer / that I had forbydden them that celebracion / sayunge only vpon the sondayes. As I had in dede / for the abhomyable ydolatries that I had seane therin. I discharge you (sayth he) of obedience to your Bishop in this point / & cōmaūde you to do as ye haue done heretofore / which was to make of Christes holy cōmuniō an ydolatrouse masse / & to suffre it to serue for y dead / cleane contrarpe to the Christen vse of the same.

Thus was the wicked iustice / not only  
a byolatour of Christes institucion / but also a traitor  
contempner of his princes earnest commaundes  
ment / and a prouoker of the people by his vn-  
graciously example to do the lyke. Thys coulde  
he do whith other mischefes more / by his lon-  
ge beyng there by a whole monthes space / but  
for murthers / theftes / ydolatries / and abhomi-  
nable whoredomes / wherwith all that nacion  
habūdeth / for that time he sought no redresse  
neither appointed any correction. The prestes  
thus reioycing y the Kinge was dead / & y they  
had bene that daye cōfirmed in their superstitious  
obstinacie / resorted to the forseyd false ius-  
tice the same night at supper / to gratifye him  
with Rob Dauye and Aqua vite / for that he  
had bene so frendly vnto them / & that he might  
styll cōtinue in the same. The next daye after  
was the Ladye Jane Gylforde proclaimed their  
Quene / with solemnite of processions / bonefy-  
res / and banquettes / the seyde iustice / as I was  
infourmed / sore blampnge me for my absen-  
ce that daye / for in dede I muche doubted that  
matter.

Wicked

T. both

Blamed

So sone as it was there rumoured abrode y  
y Kinge was departed frō this lyfe / y ruffia-  
nes of y wilde nacion / not only rebelled against  
hearnes



## The location.

English

Rus  
mours.

maistres  
Kinge.

Cirau  
tes.

the English captaines / as their lewde custome  
in suche chaunges hath bene alwayes / chesely  
no English deputye beinge within the lande /  
but also they conspired into the very deathes  
of so many English men and women / as were  
left therein alpye. Myndinge / as they than  
stoughtly boasted it / to haue set by a kinge of  
their owne. And to cause their wilde people  
to beare y<sup>e</sup> more hate to our naciō / very subtilly  
but yet falsely / they caused it to be noyled ouer  
all / that the yonge Earle of Dymonde / and  
Barnabe the barne of bypper Dssozies sonne /  
were both slaine in the court at London.  
Upon this wylpe practyse of myschefe / they ra  
ged without ordre in all places / and assaulted  
the English fortes every where.  
And at one of them by a subtile trayne / they  
gote out .ix. of our men and slew them.  
On the .xiiij. daye of August / a gentill woman /  
the wyfe of Mathew kinge / hauynge a castell  
not farre of / her husbände than beinge at Lon  
don / fledde with her familie and goodes in car  
tes towarde the forseid kilkennye / and in the  
hygh waye was spoyled of all / to her very pety  
cote / by the kearnes & galoglasses of the fore  
named barne of bypper Dssozie Mihell patricke  
and of y<sup>e</sup> lord Mountgarret / which ought ra

ther to haue defended her. In this outrage had  
she after longe cōflicte w̄ those enemyes .iiij. of  
her cōpanie slain, besides other mischefes more.

On the .xx. daye of August / was the ladye ma  
rye with vs at kylkenye proclaimed **Marie,**  
Quene of Englande / ffraunce and Irelande / with the  
greatest solempnyte that there coulde be deny-  
sed / of processions / musters and disgysinges / all  
the noble captaynes and gentilmē there about  
beinge present. What a do I had that daye **Cōpul-**  
with the prebendaryes and prestes abought **sion.**  
wearinge the cope / croser / and myter in proces-  
sion / it were to muche to write.

I tolde them earnestly / whan they wolde ha-  
ue cōpelled me therunto / that I was not Moyses  
minister but **Christes** / I despyred them that **Gods**  
they wolde not cōpell me to his denyall / which **wourde.**  
is (S. Paule sayth) in ȳ repetinge of Moyses  
sacramētes & ceremoniall shaddowes Gal. ii.  
w̄ ȳ I toke **Christes** testamēt in my hāde / & wēt  
to ȳ market crosse / ȳ people in great nōbre folo-  
winge. There toke I the .xiiij. chap. of S. Paule  
to ȳ Roma. declarige to thē breuely / what ȳ au-  
toritie was of ȳ worldly powers & magistrates  
what reuerēce & obediēce were due to ȳ same.

In ȳ meane tyme had the prelates gotten .iiij. dis  
gysled prestes / one to beare the myter afore me / **hers.**

## The dedication

**Come-  
dies.**

and an other the croset/makinge. iij. procession  
pageauntes of one. The yonge men in the fore  
none played a Tragedye of Gods promises in  
the olde lawe at the market crosse/with organe  
plainges and songes very aptely. In the after  
none agayne they played a Commedie of sanct  
Johan Baptistes preachinges/of Christes bap  
tisyng and of his tēptacion in the wilder nesse/  
to the small contentacion of the prestes and o-  
ther papistes there.

**Last ser-  
mon.**

On y thursdaye next folowinge/which was  
S. Bartylmewes dawe / I preached agayne as  
monge them/ bycause the prebendaries and o-  
ther prestes there/had made their boastes/that  
I shulde be compelled to recante all that I had  
preached afore. And as I was entered into the  
pulpit / I toke this sainge of S. Paule for my  
thema. Non erubescio Euangelium. Virtus  
enim Dei est, in salutem omni credenti, &c.

**Gospell**

I am not ashamed of the Gospell. And whie?  
for it is the power of God into saluacion/to all  
them that beleue it. Rom. i. Than declared I  
vnto thē/all y I had taught there sens my first  
cōming thydre /the iustice bothe beige present.

**Christe**

As y our God was but one God/ & ought alo-  
ne to be worshipped. And y our Christe but  
was one Christe/ & ought alone to be trusted to



for redēpciō of sinne. I earnestly charged y<sup>e</sup> peo-  
ple / to rest vpon these ii. principles firmly / as  
vpon the chiefe stapes of their saluacion / as they  
wolde answere it at the dreadfull daye / and not  
to suffre themselves to be led by a contrariouse  
doctrine of deceptfull teachers / into any other  
beleue from thēs fourth. Item concerninge y<sup>e</sup>  
sacrament of Christes bodye and bloude / wherī Sacra-  
they had bene most p<sup>o</sup>digiously abused / through ment.  
the vnsaciabie couetousnesse of the prestes.

I required them very reuerētly to take it / as a  
sacrament only of Christes deathe / wherby we  
are redemed and made innocent mēbres of hys  
misticall bodye / and not to worship it as their No wor-  
God / as they had done / to the vtter derogacion ship.  
of his heavenly honour. And as I came in the  
vsuall prayer / to remembraunce of the dead.

I willed thē to gyue hartly thanks to God / for  
their redempciō in Christe / largely declaringe y<sup>e</sup>  
the sowles of y<sup>e</sup> righteouse were in y<sup>e</sup> hande of  
his mercye without cruell torment. Sap. 3. & y<sup>e</sup>  
the prestes with all their masses & funerall ex- ffune-  
quies / coulde nothige adde to their redēpciō / if rals.  
they had bene otherwise bestowed.

After the prayer / I toke y<sup>e</sup> Gospell of y<sup>e</sup> daye.  
Beati oculi qui vident quæ vos videtis, &c.

Luce. 10. Wherī I was occasioned to speake of

## The Notacion

certē degrees of mē / as of kinges / pphētes / law-  
wers / iusticiaries / & so fourth. As y the kinges  
were desierouse to see Chziste / the pphetes to  
embrace hi / y swellinge lawers to rise vp against  
him and to tempte him / and the ambitious iu-  
sticiaries to toye with him and to mocke him.

the wou The wounded mā to haue nede of him / the pre-  
bed mā, ste to shewe no compassion / the leuite to minis-  
stre no mercye / and last of all the contēptuose  
Samaritaine to exercise all the offices of pitye /  
loue / beniuolence / and liberall mercye / vpon  
the same wounded creature.

Jesus . As to resort to him / fauourably to see hi / with  
layler to beholde him / to haue compassion on  
hym / to bynde vp hys woundes / to poure in  
oyle and wyne / to sett him on his owne beaste /  
to bynge hym to a place of confort / finally to  
socour him and to paye his whole charges. All  
these matters I declared there at large / which  
were now to muche to repete here againe .

The same daye I dined w y mayer of y towne /  
whome they name their suffren / called Robert  
K. Shea . Shea / a man sober / wise / and godly / which is  
a rare thinge in that lande.

In the ende of our dyner / certen prestes re-  
Dispu = sorted / and began very hotely to dispute w me  
tacion , cōcerninge their purgatorie & suffrages for the

dead. And as I had alleged  $\bar{y}$  scriptures prouide  
 ge Christes sufficiencie for  $\bar{y}$  sowles discharge as  
 fore God/wout their dirtie deseruinges. They  
 brought fourth/ as semed to them/cōtrary alle  
 gacions/ $\bar{y}$  there shulde apere no truthe in those  
 scriptures. As S. Paule prophecied of thē. Ro. 1. 1. Paule  
 That suche as they were / shulde seke to turne  
 the veryte of God into a lye. And whan I had  
 ones beprehended them in that theuerie/and a  
 greed both our alleged scriptures/to the main  
 tenaūce of my first princyples / to theiꝝ manifest  
 reproche. I demaūded of them / what a Christē  
 mānys office was / whan suche a scripture was  
 uttered / as neyther mā nor angell was able to **Dffyre**  
 denie any truthe therof. But they made me no  
 ne answer. Than sayde I vnto them. Ye haue  
 set me fourth a newe lesson/and taught me this  
 daye/to knowe a good mā frō an hipocrite/ & to  
 discerne a true Christiane frō a wicked papist.  
 The good man(sayd I) beleueth a truthe in  $\bar{y}$  **ij. sortes**  
 scriptures/ $\bar{y}$  hipocrit denieth it/ $\bar{y}$  christiā abra  
 ceth it/ $\bar{y}$  papist doubteth & disputeth against it/  
 as ded  $\bar{y}$  deuill i  $\bar{y}$  wildernesse w Christe / whā  
 he sought by one scripture to cōfōūde an other.

The next daye I departed frō thens & went  
 home w my cūpanye to Holmes court agayne. Holmes  
 Where as I had knowledg the next daye court.



### The boecacion

folowinge / that the prestes of my diocese / spect-  
ally one Sir Richard Kouth / treasurer of the  
churche of Kylkenie / and one Sir James Jovs  
Barna = a familiar chaplaine of mine / by y<sup>e</sup> helpe of one  
be Bol = Barnabe Bolgar / my next neibour & my tenaūt  
gar. at the seyde holmes court / had hired certen hear-  
nes of the lord Mountgarret / and of the barne  
of upper Dkorie / whom they knewe to be most  
desperate theues and murtherers / to slea me.  
And I am in full beleue / that this was not all  
without their knowleges also / for so muche as  
they were so desierouse of my landes in diuerse  
quarters / and coulde neyther obteine them by  
tiraūtes their owne importunate suites / nor yet by the  
freendeshipp of others. As for the lord Mount-  
garret / I suspect him by this.  
An horse grome of his / withan other of his bre-  
chelesse gallauntes besides / came into my court  
ij. the = one daye / and made a stought bragge amonge  
ues. my seruauntes / that he wolde both steale my  
horses / as it is there reckened no great faulte  
to steale / and also that he wolde haue my heade  
if I came abroade.  
I sent my seruaunt vnto him / not as one desie-  
rouse to be reuenged / but to knowe what cause  
Malice. his grome had / to vtter so muche malice. Pea /  
I afterwarde complayned therof my selfe / to

his owne persone / & had but a slender answer /  
with no redresse at all. The Barne of Upper  
Wosie / molested my poore tenants in the quar-  
ter wher as he dwelte / most maliciously / & Bar-  
nabe Bolgar maryed his yonge daughter to o-  
ne of those murtherers / called Grace gracelesse /  
to helpe y<sup>e</sup> matter forwarde. ffor he thought by  
that meanes to haue y<sup>e</sup> full occupieng of Hol-  
mes court yet ones agayne.

At these.

On the thursdape after / which was the last  
dape of August / I beinge absent / the clergie of y<sup>e</sup> clere  
Kylkennie / by procurement of that wicked ius-  
tice hothe / blasphemously resumed agayne the  
whole papisme / or heape of supersticions of the  
bishop of Rome / to the utter contempte of Chri-  
ste and his holpe wurde / of the kinge and coun-  
sell of Englande / and of all Ecclesiasticall and Rebel-  
politike ordre / without eyther statute or yet pro-  
clamacion. They ronge all y<sup>e</sup> belles in y<sup>e</sup> cathe-  
dral minstre and parrish churches / they flonge  
vp their cappes to the battlement of the great  
temple / with smylinges and laughinges most  
dissolutely / the iustice himselfe beinge therewith  
offended. They brought fourth their coopes /  
candelsticks / holy waterstocke / crosse and sen-  
sers. They mustered fourth in generall proces-  
sion most gorgeously / all the towne ouer / with

procession.

### The vocacion

Sancta Maria ora pro nobis / & y reest of y la  
tine Petanie. They chattered it / they chaunted  
it / with great noyie and deuocion. They ban-  
ketted all y daie after / for y they were deliuered  
from the grace of God into a warme sunne.

**Decey-  
uers.**

ffor they maye now from thens fourth / againe  
deceiue the people as they ded afore tyme / with  
their Patine mōbligis / and make marchauns  
dice of thē. 2. Petre. 2. They maye make y wit-  
lesse sozt beleue / y they cā make euery daye ne-  
we goddesses of their lyttle whyte cakes / & y they  
cā fatche their frindes sowles frō flaminge pur-  
gatory / if nede be / wō other great miracles els.

**Sowles.**

They maye now without checke / haue o-  
ther mennes wiues in occupiēge / or kepe who-  
res in their chambers / or els playe the buggery  
knaues / as they haue done alwayes / and be at  
an bttre defiaunce with mariage / though it be  
the institucion of God / honourable / holpe /  
righteous / and perfight.

**Whores**

**Shame  
lesse.**

I wryte not this without a cause / for whie / the-  
re where some amonge thē / wō boasted both of  
this and muche more / to bayne to be tolde.

And whan they were demaunded / how they  
wolde afore God / be discharged ?

They made answere / that eare confession was  
able to burnish them agayne / and to make thē



so white as snowe / though they thus offended  
 neuer se oft. And one of them for example / was  
 the drunken bishop of Balwoye / which besides a bishop  
 these uncomly bragges / furiously boasted in the  
 howse of one Martine a faithfull Italiane and  
 seruaunt to the Earle of Dymonde / and in o-  
 ther howses more / that y<sup>e</sup> bishop of Rome was  
 the heade supreme of the churche in ear-  
 the / and shulde so be proclaimed in Irelande /  
 the seyd Martin as Gods true frinde rebukige martin.  
 him for it. The exercise of this beastly bishop /  
 is none other but to gadde fro to wone to towne  
 quer the English part / confirminge yonge chil-  
 dren for .ij. pens a pece / without examinacion  
 of their Christe beleue / contrary to the christe  
 ordinaunces of Englande / and at night to drin-  
 ke all at Rob Dauye and Aqua uite / like a mā.  
 To whome for a mocke now of late / a Galo- a dogge  
 glasse of the lande brought hys dogge wrap- confir-  
 ped in a shete with .ij. pens about his necke / to med.  
 haue him confirmed / amōge neybers children.  
 In this he noted this beastly bishop / more fitt to  
 confirme dogges / thā christen mēnes childrē.

On the frydaye next folowinge / which was  
 the ept daye of Septembre .v. of my howshol- b, ser-  
 de seruautes / Rytchard ffoster a deacō / Rytchar uants.  
 de Headley / Johā Cage / an Irish horslegrome /

## The Vocacion

and a ponge mayde of. xviij. yeates of age / wēt  
out to make hape abought halfe a myle of / be-  
twixt. viij. &. ix. of the cloche / after they had ser-  
ued God accordige to y<sup>e</sup> dape. And as they wes-  
**Alaine** re come to y<sup>e</sup> enterauce of that medowe / the cru-  
ell murtherers / to y<sup>e</sup> nombze of more than a scoz-  
ze / leaped out of their lurkyng bushes with  
sweardes and with dartes / ad cowardly flew  
thē all vnarmed & vnweaponed / without met-  
rye. This ded they in their wicked furpe / as it  
was reported / for y<sup>e</sup> they had watched so lōg as  
**Theues** fore / pea / an whole month space they laye / and  
sped not of their purpose concernige me. They  
fellonously also robbed me of all my horses /  
and of all maistre Coopers horses / whiche that  
tyme soiourned with me for sauegarde of hys  
lyfe / to the nombze of viij. dzyupnge them afore  
them. In the after none / abought. iij. of  
the cloche / the good Suffren of Kylkennye has-  
**iiij. hon- uinge knowledge therof / resorted to me with**  
**died. an hondzed horsemē / & iij. hondzed fotemen / ad**  
so with great strengthe brought me that nyght  
to the towne / the ponge men syngynge psal-  
mes and other godly songes all the waye / in res-  
**Kilkenn- ioyce of my delineraunce.**  
**nie.** As we were come to the towne / the people  
in great nōbre stode on both sydes of the waye

both within the gates and without / with candles  
 lyght in their hādes / thoughting out pray  
 ses to God for deliueyringe me from the hādes  
 of those murtherers. The prestes the next daye  
 to colour their myschefe / caused it to be noysed  
 all the contrary ouer / that it was by the hande  
 of God that my seruantes were slayne / for that  
 they had broken (they sayde) y<sup>e</sup> great holpe daye  
 of our Ladys natiuite. But I wolde sayne  
 knowe / what holy dayes those bloudthurstye  
 hypocrites / and malyciouse murtherers kepte /  
 which had hyed those cruel kearnes to do that  
 myschefe? O abhomynable traytours / both to  
 God and to all godly ordie. Ye here comende  
 murther / vnder a colour of false religyon / to  
 hyde your owne myschefes to the eyes of the  
 people / but the eyes of God ye can not deceyue.  
 Your horrible slaughter must now be Gods  
 doinge / and yet was it the deuyl that sett ye a  
 worke. Ye prate here of y<sup>e</sup> obseruacio of y<sup>e</sup> holi  
 daye / which neuer yet kepte the holy daye as it  
 shulde be kepte. For ye neuer yet preached the  
 worde of God truly / neither mynystred the  
 sacramentes ryghtly / neyther yet taught the  
 people to honour God purely / and to kepe his  
 commaundementes inuiolably / which are the on  
 ly keepinges of the holy dayes.



## The Vocation

pdolatries.

blasphemers.

Holy  
dayes.

christes  
natiuite

But on those dayes more than on any other  
ye pampre them up in all supersticions/false  
worshippynge / and pdolatryes / to the vtter  
defilyng both of y<sup>e</sup> dayes and of them. Ye are  
much offended y<sup>e</sup> a good worke shoulde be done  
on the sabboth daye/ as were your forefathers  
y<sup>e</sup> Pharisees / but with whoredome / pdolatrie  
/ dronkenesse / and slaughter of mē/ye are  
nothinge at all offended / but wyckedly ye do  
mainteine thē/as I am able to proue by a thou  
sande of your lewde examples. The natiuite of  
our Ladye/was at that daye a feast abrogated/  
by autorite of a Christen Kynge and his who  
le parlement/and yet you saye/the holy daye is  
broken/whan it is no holy daye at all/but as all  
other dayes are holpe to them only whiche are  
holy through their true obediēce to Gods most  
holy worde. Ye had kepte the daye much holpe  
ar in my oppinyon if ye had in the feare of God  
obeyd the cōmaundement of your christen Kyn  
ge. Where as in disobeyng the same / ye haue  
resisted the holy ordinaunce of God for a su  
persticion / procureinge thereby to your selues  
damnacion. Roma. 1. Christe our heauēly maie  
stre and redemer/was wele contented that his  
most holy natiuite gaue place to an heathnysh  
Empours obedience. Luc. 2. And yow disdain

that daye to obeye a most christen kynge / coun  
sell / & parlement / & yet ye are not ashamed to  
boast it / y<sup>e</sup> ye kepte the daie holpe. **O** right Anti  
christes. **O**n y<sup>e</sup> daye next folowinge which was  
saturdaye / in the afternone y<sup>e</sup> forseid treasurer  
a man vilerneid and therewith an outragiouse  
whorekepar / resorted to me with a nombre of  
prestes / to tempte me like as Sathā dede Chris  
te in y<sup>e</sup> wilbernesse / sauing y<sup>e</sup> Sathā to Christe  
offered stones / & that temptinge treasurer both  
apples & wyne. And as they had than cōpassed  
me in rounde about / y<sup>e</sup> seid treasurer proponed  
vnto me / y<sup>e</sup> they were all fully minded to haue so  
lempne exequies for kynge Edward late ly  
parted / lyke as y<sup>e</sup> quenes highnesse had had the  
in Englāde. I axed them / how that was? They  
made me answer / with a Requiem masse & Di  
rige. Than axed I of them agayne / who shulde  
singe y<sup>e</sup> masse? And they answered me / y<sup>e</sup> it was  
my bounde dewtie to do it / beinge their byshop  
Than sayde I vnto them. Massinge is an office  
appointed of that Antichriste the bishopp of Ro  
me / to whome I owe no obediēce / neither will  
I owe him any so longe as shall lyue. But if ye  
wyl haue me there / to do that office / which  
Christe the sonne of God hath earnestly cōmaū  
ded / whych is to preache hys holy Gospel /

The Indication

I will do it with all my harte.

**Requie.** No sayde they/we will haue a solempne masse  
se/for so had the Duene. By my trouthe sayde  
I/than must ye go seke out some other chaplay  
ne. ffor truly of all generacions I am no masse  
monger. ffor of all occupacions me thinke/it is  
**Massin** most folish. ffor there standeth the preste disgyr  
**ge.** sed/lyke one that wolde shewe some coueyauce  
or inglyng playe. He turneth his back to þe peo-  
ple/and telleth a tale to the walle in a fore lan-  
guage.

**Copes.** If he turne his face to the/it is eyther to  
receiue the offering/eyther to desyre the to giue  
him a good worde /with *Orate pro me fratres*  
for he is a poore brother of theirs / eyther to  
byd them *God spede* /with *Dominus vobiscum* /  
for they get no part of his banquet/eyther els to  
bless them with the bottom of the cuppe /with  
*Benedictio Dei* /whā all the brekefast is done.

**Blessin** And of these feates (sayd I) can I now lyttle  
**ges.** skille. With that the Treasurer beyng in hys  
fustene fumes /stoughtely demaunded a deter-  
minate answer/as though he came not thydre  
without autozite. Than suspected I somwhat  
the wickednesse of iustice hothe and such other  
Notwithstandinge I axed hi ones again/what  
**Justice.** profyght he thought the Kynge's towle to haue  
**Hothe.** whole funerall exequies? Than answered one



of Johan Bale.

ffol. 3r.

of the prestes / y God knewe wel enough what  
he had to do. Yet you must appoint hi : sayde I

If these pouresuffrages be a waye for him to  
heaven / & that he can not go thydre wout the  
ye are muche to blame / that ye haue diffarred  
them so longe. We had (sayd I) a commaūdes  
ment the last laterdape / of the iustice hothe / to  
haue solempnised them y nyght and the next  
dape after. But the deuyl which that dape daū  
sed at Thomas towne (for they had a processio  
with pageaūtes) and the aqua vite & Rob Da  
uie withall / wolde not suffre ye than to do the.

To blas  
me.

processio.

I desire yow / considering that the last sondape  
ye diffarred them to see the deuill daūce at Tho  
mas towne / that ye will also this sondaie differ  
re them / tyll suche tyme as I sende to y. Dues  
nes cōmissioners at Dublyne / to knowe how  
to be discharged of the othe which I made to y  
Kynge and hys counsell for abolsheiment of  
that popish masse. ffor I am loth to incurre  
y daunger of periurie. With that after a fewe  
wurdes moze / they semed content / and so des  
parted. The next dape came thydre a proclama  
cion / that they which wolde heare masses / shul  
de be suffered so to do and they that wolde not /  
shulde not trerunto be compelled.

Cōmis  
siones.

Procla  
macion.

Thus was that byldyng clearly ouerthro

## The Vocacion

owne / and that practyse of blasphemie wolde  
de not take at that tyme / as God wolde

And as I had continued there certen dayes /  
**Mutter- ringes.** I chaunced to heare of manye secrete mutterin  
ges / that the prestes wolde not so leaue me / but  
were styll conspiringe my deathe.

It was also nopsed abroad / by the bishop of  
Galwaye and others / that the Antichrist of  
Rome / shulde be taken agayne for the supzeme  
heade of the church of Irelande.

**a chāge.** And to declare a contemptuouse chaunge from  
religion to supersticion againe / the prestes had  
sodainly set vp the aulters and ymages in the  
cathedrall church. Beholdinge therfor so  
many inconueniencies to ensewe / and so many  
daungers towarde / hauinge also ( which was  
**deputie** worst of all ) no English deputie or gouernour  
within the lande to complaine to for remedie / I  
shoke the dust of my fete against those wicked  
colligyners and prestes accordinge to Chzistes  
commaundement / Math. 10. that it might stan  
de against them as a witnesse at the daye of iud  
gement. The next daye early in the morninge  
**To Le- chlin.** by helpe of frendes / I couayed my selfe awayne  
to the castell of Lechline / and so fourth to the  
cylie of Dubline / where as I for a certen time  
amonge frendes remayned.

As the Epicurouse archebishop / had knowe  
lege of my beige there / he made boast vpon his  
ale benche to the cuppe in his hāde / as I hearde  
the tale tolde / & I shulde for nomānis pleasure /  
preache in y<sup>e</sup> cytie of his. But this neded not.  
ffor I thought nothinge lesse at y<sup>e</sup> time / than to  
poure out y<sup>e</sup> pretious pearles of y<sup>e</sup> Gospell afo-  
re so brockish a swine as he was / becōmige thā  
of a disceblige p<sup>r</sup>elate / a very p<sup>r</sup>uicouse papist.  
And as to wchinge learnige / wherof he muche  
boasted amōge his cuppes / I knowe none y<sup>e</sup> he  
hath so perfightly exercised / as he hath y<sup>e</sup> know-  
ne practises of Sardinapal<sup>9</sup>. ffor his preachin-  
ges twise in y<sup>e</sup> yeare / of y<sup>e</sup> plough mā in winter /  
by Exit qui seminat / & of y<sup>e</sup> shepeherde i somer /  
by Ego sū pastor bon<sup>9</sup> / are now so wele know-  
ne by rott of euery gossipp i Dublin y<sup>e</sup> afoze he  
cōmeth vp into y<sup>e</sup> pulpet / they cā tell his sermō.  
And as for his wife / if y<sup>e</sup> mariage of prestes en-  
dureth not / he hath already prouided his olde  
shifte of conuepaūce / by one of his seruaūtes.  
But I wolde wishe y<sup>e</sup> amonge other studies / he  
remēbred olde debethes at Londō for surgerie.  
ffor p<sup>r</sup>ops there is yet some moneie to be paied,  
and an Irish hobby also by promise.

About thre yeares ago / he made inters-  
pellacpon to the Kynge in hys lente sermon /

olde Be  
orge.

a papist

ii. ser-  
mons

olde shif-  
te.



## The declaration

**Daugh** for his daughter Irelande / but now he com-  
**ter,** maundeth her to go a whozinge aganie / and to

**Accusa-**  
**tion.**

**Bellis-**  
**gods.**

**Tho-**  
**mas.**

folowe the same deupll that she folowed afore.  
ffor that he ded than / was but only to serue the  
time. He neded lyttle than / to haue accused sir  
Antony Sellenger of treason / if ye marke him  
wele now / but that he thought by suche couey-  
aunce to winne estimacion / and to obtayne the  
hygh primacie of Irelande from the archebil-  
shoppe of Armach / as he ded in dede. ffull  
wele bestowed. Suche dissemblinge gluttons /  
and swopnysh papistes / are a sore plague to that  
lande / which for their wicked bellies / make the  
people beleue / that sower is swete and darke-  
nesse lighte / to their aulters / masses / & ymages.  
And y causeth me to write this to his shame.  
The salte (sayth Christe) that is become vn-  
sauerie / is fro then fourth good for nothinge /  
but to be cast out at the doores / and troden vnder  
mennies fete / Math. 5. After certen dayes / win-  
nyng hosteshowse / a ponge man of Estfexe called  
Thomas / was comminge and goynge / which  
for his maisters affayres into Scotlande / had  
hyred a small shippe / there called a pycharde.  
I reioyced at the chaunce / as one that had fowde  
great threasure / and thought it a thinge promi-  
sed of God / for my sauegarde and deliuerance

at that present. And I conuenaunted with him / **Cou**  
to paye the halfe charges of that shippe / that nauit,  
I might passe thydre with him / and deliuered  
to him out of hande the more part therof.

I thought at all tymes by him / and by an o-  
ther whome I there had also hearde of / hauinge  
their continuall occuppenges thydre / to haue **To kno**  
from tyme to tyme knowlege of the deputyes we,  
comminge ouer into Irelande / and so to resort **stod a**  
againe to myne owne / in case all thinges were  
to my minde. As that the tyrannouse bishop of  
Rome had not his primacye and olde doynges  
there againe / as it had bene boasted he shulde /  
and that the christen religion gaue not place to  
blasphemouse papistrie. And as he and I were **Papiz**  
togpyther in the shippe / there tarrienge bpō the **strie**  
tyde for passage / ane Irishe pirate / yea / rather  
a cruell tiraunte of helle / called Walter / beinge  
pplate as they call them / or loades man in a  
flemmish shippe of warre / made the couetouse  
Captaine therof to beleue that I was a frēche  
man / and that I had about me innumerable  
treasure. The Captaine hearinge of this / with **Capit**  
an excedige fearcenesse inuaded our pooze ship-  
pe / and remoued both the yonge man Thomas  
and me frō thēs into his great shippe of warre.  
Where as he searched vs both to the very skin-

## The Detention

robberies/ and toke fro vs al that we had in money/ hokes/ and apparell. He toke also from the maistrre of our pickarde or lyttle shippe .v. pounde/ which I and the seyd Thomas had giuen to him in part of payment/ with all his beere and victayles/ notwithstandinge that he pfightly knewe we vs to be English men/ & no frenche men.

In the ende I looked fourth of the Captains a howse nes cabyne / and behelde a fayre howse / as it had bene a mile from vs/ and asked of the ponge man/ whose howse that was? He made me answer / that it was the howse of one maistrre Parker/ the searcher there. I instauntly desired of the Captayne to be deliuered to him/ but in no wise wolde he graunt it. I required anon after/ as I behelde a farre of/ y<sup>e</sup> citie of Dublin/ to be brought thydre for my honest tryall ( for they had accused me of treason ) but it might not be allowed. The next daye after/ we came into the hauē of Waterforde/ where as also for my tryall/ I desired to go a lāde/ but in no wyse wolde it be graunted. After that we passed more than the halfe seas ouer/ towarde Cornewale/ and were driven backe againe with so fearce and terrible a tempest/ that y<sup>e</sup> whole seas to our syght and felinge/ went ouer vs. And as we were come yet ones agayne into the haven

Dubline

Halfe  
seas.



of Waterforde / I sayde vnto the Captayne. Water:  
 God hath with violence brought vs hyther as forde.  
 gapne ( I perceyue it ) that I shulde trye my  
 innocençe. I desyre you ( sayd I ) as I haue  
 done hertofore / to deliuer me into the cylie of  
 Waterforde / where as I am wele knowne.  
 He refused bitterly so to do / and after certen o:  
 ther talke / he desyred me to content my selfe /  
 and I shulde ( he sayde ) in the shippe / haue al:  
 ffrendes things to my mynde. Whie ( sayde I ) ye go shippe.  
 not my waye / neither is it fitt for me to seke for  
 pryces and to go a roauinge as you do / but to  
 saddle my selfe sumwhere.

Sens ye came to our shyppe ( sayde he ) I  
 hearde you wishe yourselfe in Duchelande / & Duches  
 I promise you / we will honestly brynge you lande.  
 thydre / and not longe tarry by the waye. My  
 chaunce was in dede / to fynde there amonge  
 them / an Hollander / called Leonarde / which  
 knewe me in Northwyck / with maistre Johan  
 Sartorius. To him i familiar talke / I had wis:  
 hed myselfe there at that present. But how will A wishe  
 ye leade me ( sayde I to the Captaine ) as ye  
 haue done hytherto / like a captiue prisoner / or  
 lyke a free passenger? No / sayde he / I take ye  
 now for no prisoner / but for a mā of worshipp /  
 and for a most honest passenger / and so will I

## The vocation

**moneye** deliuer you there. But all this time he had my moneie in his owne keepinge. Within .ij. dayes after/we were driue into S. Iues i Cornetwale/ by extremitie of wether. Where as the forseid wicked pyrate Walter / get him a lande afore us/so fast as euer he coulde/& accused me there for an haynouse traitour / yea/ for suche a one/ as for that cause had fledde out of Irelande.

**Accusacion.**

**downinges.**

And to bringe his wicked purpose to passe / of winninge sumwhat by me / for he thought than to haue halfe my moneye which was in y Captaines handes/he fatched thidre oue Downinges from .iiij. myles of/by the counsell of the mariners of that towne / which was nopsed to be y most cruell termagaunt of yshire/yea/suche a one as had bene a begynnar of the last commociō there/both to examine me & apprehēde me.

**Examined.**

**Walter**

And as I was comen to that examinacion before one of the baylyfes/the constables / and other officers / I desired the seyd baylyfe / appearinge to me a very sober mā/as he was in dede/ to axe of the seyd Walter / how longe he had knowne me/and what treason I had done sens that tyme of his knowlege? He answered/that he neuer sawe me / neyther yet had hearde of me / afore I came into that shippe of warre a iiij. or .v. dayes afore. Than sayde the baylyfe.

What treason hast thou knowne by this honest  
gentelman sens? For I promise the/he semeth  
to be an honest man. Marry sayde he/he wolde  
haue fledde into Scotlāde. Whie saith the bay-  
lyfe/and knowest thou any impediment/where Scots  
for he ought not to hane gone into Scotlande? lande.  
No / sayde the fellowe / but he was goinge to-  
ward Scotlande. If it be a treason (sayth the  
baylyfe) to go towarde Scotlande/a man ha-  
vinge businesse to do there / it is more than I  
knewe afore. And truly (sayth he) than are  
there manie traitours abroad in the worlde.  
Good fellowe (said he) take hede y thy groude y thrust  
be good/ in accusinge this man/ els art thou wur of Ju-  
thie to suffre due ponnishment for it. For thou das.  
doest it els vpon some other affection / than de-  
sire of right. With that he stode still/and was  
able to saye nothinge / for he was as dronke as  
an ape/in hope of a bone biage.

Than came in the Captaine and his purser/  
and reuiled the seyd Walter/reportinge him to  
be a very noughtye fellowe/and a comen drō Walter  
karde / and that I was a very honest man. a dron-  
For they feared at that tyme / the discharge of karde.  
my moneye out of their handes / I offeringe my  
felfe / for my trespall against him / to be brought  
to the sessions / which were than not farre of.



## The 'Baccation

**Dow-** Thā sayde the forleid Downinges in great dis-  
**ninges.** pleasure. Gods soule / what do I here? This  
 is but a drunken matter / by the masse. And so  
 went his waye in a fume / and for anger wolde  
 not ones drinke with vs. So that I went clere  
 awaye in this prodigious conflict. The next

**y temple.** daye beinge sondaye / I resorted to the temple /  
 to see the fashions there. As the peales were all  
 ended / they sange / mattens / houres / holy wa-  
 ter makinge / & masse / all in Latine. Nothinge  
 was there in English but the poore Petanie /  
 which the preste / a stought sturdie lubber sayde

**A chage** with least deuocion of all / muche of the people  
 lamentinge to beholde so miserable a mutaciō /  
 and saienge. Afore time might we haue learned  
 sumwhat by our comminge to the churche / but  
 now nothynge at all to our vnderstandynge.  
 Alas / what shall become of vs?

**y preste** After dyner / that preste resorted vnto vs / as  
 bolde as great Hercules / & after a little talke /  
 fell to flat raylinge of good Wyles Couerdale  
 their bishop after this sort. Where is that heres-  
 tyke knaue now (sayth he) and other of his  
 companions / vagabondes / apostataes / and rūs  
 negates? With other vncordly wordes. And as

**A godly** I was bent to haue made him an answer / a  
**man.** gentelman of the cōtraie therabout / rubbed me

on the elbowe / and bad me in mine care / to lete  
 him alone / and I shulde heare wonders. And  
 the seyd Gentleman bzought him into an other  
 talke of olde familiarities. Wheri he cōfessed  
 that he had in one daye / by gettē. ii. mennis wys  
 nes / of that parishe with childe / to encrease the  
 churches profyght in crisyms and offeringes /  
 where as their husbands were not able to do it.  
 Pea / mary sir / James sayth the Gentleman / &  
 ye haue done more miracles than that. Went  
 ye not one daye a fushing? sayth he. Yes by y  
 masse ded I / sayde the preste againe / and made  
 the fyshes more holpe than ever the whoresons  
 were afore. For I sent out my maker amonge  
 them / whome I had that daye receyued at the  
 aulter. By the masse (quoth he) I was able to  
 holde him no longer. Sens that daye / I am  
 sure (quoth he) that our fyshars hath had bett  
 ter lucke / than ever they had afore.

A good  
 curate.

A howe  
 sellar of  
 fyshes.

Thus whan he had raged / by the space of  
 more than an houre / the last peale callinge him  
 thens to euēsonge / y Gentleman sayde vnto me.  
 These are the ghostly fathers / which now are  
 permitted to be our spirituall gydes. Are not  
 we (sayth he) wele apoynted thynke yow?  
 The lorde be mercyfull to vs / for it is sure a pfa  
 ge for our bntanke fulnesse whyle we had the

A chur  
 chemā.

A plage

Almost  
wyle  
knaue.

truth. Suche lewde bawdye prestes as this is  
(sayd he) dooth wonder fully now reioyce / not  
for any vertue they loke for / but in hope to be  
mainteined in libertie of all wickednesse / more  
than of late dayes. When supper was done / cer  
ten of the mariners resorted to vs / declaringe  
what an vncomly part the preste had played in  
their pypat / as that he had pyssed in his mous  
the / beinge gapinge a slepe in the churche after  
euenlonge. This is the betweteous face of our  
Frishe and English churches at this present.

Moc  
kers.

The pooze people are not taught / but mocked  
of their mynisters / their seruantes abused /  
their wiues and doughters defyled / and all chri  
sten ordze confounded.

Pyke  
himself.

As the wether waxed fayre / the Captayne  
went awaye with the shippe / and was more tha  
n. miles on his waie / mindinge (as it appeared)  
to haue gone awaye with all that I had / mo  
neye / apparell / and booke / if the winde had ser  
ued him wele. The costomers seruaut / an  
Frishe man also / beinge admonished by his con

an other  
Judas.

freyman Walter / of my moneye in y Captaines  
handes / came to my lodginge in the morninge /  
and tolde me therof / thinkinge as I had bene  
in possession therof / if I had come to lande a  
gayne therewith / to haue rayled newe rumours



upon me / and so to haue depriued me therof.  
for he shewed himselfe very seruisable in pro-  
uidinge me a boate / and in bringinge me to the  
shippe. But whan he ones perceiued / that I Displea-  
wolde not demaunde my moneye of the Captai sed.  
ne / and returne agayne with him / though I ga-  
ue him a crowne for his boate and paynes / yet  
went he alwaye in great displeasure / with no  
small reproches. And at that present / was the  
forseid Walter bannished the shippe / for his Walter  
only troublige of me / so beniuolouse that houre  
was the Captaine vnto me.

The next daye after / I demaunded my mo-  
neye of the Captaine / and it was very honestly moneie.  
deliuered me / all scyemes / as I thought / pa-  
cified. Notwithstanding that wretched Mammon / most  
strongely wrought in the vnquietouse harte of  
the Captaine / so that continually after that tis-  
me / he threttended to sett vs on lande / and mar-  
uele it was / that he threwe vs not both ouer y-  
borde. Alwayes were we wele contented / to Parell.  
haue gone to lande / but yet still he droue it of  
till we came into Dover roade / I not vndersta-  
dinge the misterie cōcerninge the seyd moneye /  
as that it was in my hande and not in the Cap-  
taines / which marred all the whole matter.  
In the meane tyme they went a roauinge by a roauers

# The boeation.

whole wekes space and more. And first they tooke an English shippe of Totnes / goinge towarde Britaine and loaden with tinne / and that they spoiled both of ware and moneye vnder the colour of ffrenche mennis goodes. The next daye in the afternone / behelde they .ii. English shippes more / whome they chased all the night longe / and the next daye also till .x. of the clocke / & of them they tooke one by reason of his topsaile brake / and that was a shippe of Lynne. In this had they nothinge but apples / for he went for his loadinge. After they traced they the seas ouer / more than halfe a weke / and founde none there but their owne contray men / beinge men of warre and sea robbers as they were.

At the last they came to Dower roade / and there wolde the Captaine nedes to lande with his pursler. My companion Thomas and I / takinge our selves for free passengers / desyered to go a lande with them / but that might not be (he sayde) tyll he had bene there afore. Yes / sayth Thomas / I will go a lande / if any man go / for I haue nothinge to do here. Thu shalt not go (sayth the Captaine) but I will laye the fast by the fete / if thou prate any more. With one Cornelis stode fourth / and sayde. We are muche to blame / that we haue not dispatched

him ere this/and throwne him ouer the boorde. a pyrate  
 Than doubted I some mischefe in workinge as  
 monge them. ffor one Martin an English py-  
 rate/ but yet a frenche man borne/beinge sum-  
 tyme Complons mā and after that Stranguy-  
 shes mā/ and now one and their vntheiftie nō-  
 ble/ had made them beleue / that I was he/ w<sup>h</sup> Shames  
 not only had put downe the masse in Englāde/ lesse lies  
 but also I had caused Doctour Gardiner/ the  
 bishopp of Winchestre to be kepte so longe in  
 the tower/ & y<sup>e</sup> also I had poysoned (whome I  
 loued & reuerenced aboue all mortall men) the  
 kinge with many other most prodigiouse lyes.

So went y<sup>e</sup> Captaine & his purser w<sup>th</sup> all these  
 netwes a lāde/ hauinge also w<sup>th</sup> thē my bishoppes  
 seale/ & .ij. Epistles sent me frō Conradus Ges.  
 nerus, and Alexander Alesius, with commē-  
 dations from Pellicanus, Pomeranus, Phi-  
 lippus Melanctho, Ioachimus Camerarius,  
 Mathias Flacius, and other learned men/ desie-  
 rouse of the English churches Antiquytees and  
 doctrynes. Which letters I had receyued at Du-  
 bline/ the daye afore I came to the shippe/ and  
 not yet answered them. These Epistles and No trea-  
 seale / with an other letter sent to me from the son.  
 counsell of Englande/ concerninge my first cal-  
 linge to that pastorall office/ they had taken out



## The vocacion

of my male/unknowinge to me. ffor that they  
had leane the kinges armes in my seale/as the  
maner is of byshoppes seales / they layde to  
my charge the couterfettinge of the kinges sea-  
.iiij. clau le/ vpon the .iiij. Epistles/heresie/ and vpon the  
ders. counsels letter/conspiracie against the Quene/  
so wele were they ouerseane in that malice for  
moneye. In Douer amonge all his cuppes/  
this captaine discovered these matters/as what  
a man he had gottē in the borders of Irelande/  
suspiciously passinge ouer from thens towar-  
des Scotlande / with all the reest. And as he  
Crastie. had perceiued some of the hearers desierouse of  
that praie/he called a great pece of his tale backe  
he againe/and sayde/ that he had sett vs a lāde  
at Southamptō/ and so letten vs go. His min-  
de was to haue solde me/if any man wolde ha-  
ue offered him a good somme of moneye.

After midnyght he returned agayne to the  
A great shippe / pratinge amonge his company / what  
acte. he had done a lande / and how he had almost  
lost all/by his busye talke. But he had hearde  
of me (he sayde) muche more than he knewe  
afore/ and he trusted that I shulde be to him  
and to all the shippe/a profitable prise. The next  
daye in y<sup>e</sup> mornige after his first slepe/he arose/  
and w<sup>th</sup> stought countenance boasted/y<sup>e</sup> he wolde

strayght to London with his most daungerous To London  
 carrriage / which were we .ij. poore innocent don,  
 sowles that had done yll to noman / savinge  
 that we coulde not beare with the blasphemies  
 of the papistes against God & his Christe. Much  
 he to and fro was amonge them about that  
 passage. In the ende they all concluded / that  
 better it was to tarry still there with y shippe /  
 whyles one or .ij. of them went to the counsell of .ij. mai-  
 Englande / in message and came againe / than sengers.  
 thidre to trauaile with shippe and all. To lade  
 goeth the pursar and an other besides / to hyer  
 their horses towarde London / ffor mountaines  
 of golde wolde be gottē y wayes / they sayde.

As I behelde this madnesse / though I little  
 thā cared for my life / yet saide I to y Captaine. Captaine  
 Maistre Captaine, what do yow meane by the- ne.  
 se straunge turmoilings? Thinke ye there is no  
 God? Neither yet a reckeninge to be made at y  
 lattre daye / of these mad pcedinges? The time  
 hath bene sens our first metinge / that ye haue  
 taken me for an honest passenger / and defended  
 my innocencie against y cruell pyrate Walter.  
 How standeth it with equite than / that ye now Equite,  
 proclaime me / so haynouse a traitour? I am sure  
 that ye knowe now nomore by me / than ye ded  
 afore. Your allegacions / that I had put downe

## The Vocacion

the masse/impriſoned Doctour Gardiner / &  
poſſened the kinge / are moſt falſe / as all the  
worlde knoweth. My ſeale & my other letters  
of truth are plaine argumentes of my trueth and honeſt  
eſtimacion/and might be to your confuſion / if  
I chanced to haue righteouſe hearers. I praie  
you therfor in conſciēce / that ye tell me / what  
euill ye knowe els by me / that ye make here ſo  
terrible doyngeſ. I can not ſee / ſayth the Cap-  
taine / that ye will be ordered after anye good  
moneye ſort. My only miſordre was than / that my mo-  
neye was in my purſe / and not in his. Wher-  
unto I answered / w<sup>th</sup> an hart full of dolour & hea-  
uineſſe / to beholde menniſ ſo dampnable prac-  
tiſes of miſchefe for ſylthie lucreſ ſake.

I am contented maiſtre Captaine (ſayd I)  
ordered. to be ordered as ye will reaſonably haue me.  
What will ye gyue than (ſayde the Captaine)  
to be deliuered into ſſlaunders / and our purſer  
to be called againe. I answered / that I wolde  
gyue / as hiſ ſelfe wolde with reaſon and con-  
ſcience require. If ye had tolde vs ſo muche y<sup>e</sup>  
ſter night (ſayde he) this matter had bene at a  
Zelade. point / & we by this tyme had bene in Zelade.  
Than was all the rable of the ſhippe / hag / tag /  
and rag / called to the rekeninge / ruſhellinge to-  
gyther as they had bene the cookes of helle /



With theit great Cerberus / an whole hōdred  
pounde demaunded for my deliuerance. In  
the ende it was concluded / that no lesse might  
as wage that Hungrye heate than fiftie pounde  
at y least / with this psoniso / y all the moneie  
which I had in my purse / with part of my garz **A puiſo**  
mentes also / shulde be ont of hande deuyded as  
mōge them and the Captaine / which was .xxj.  
pounde in the whole. I instauntly desiered /  
that it might be receyued in part and payment  
of the other somme. They cred all with one voi **A crye.**  
ce / Nape / we will none of that. Than I bez  
sought them / that I might haue at the least / an  
honest porcion therof / for payment of my char  
ges / whils I shulde be prouidinge / of so great  
a raunsome / as they had layde to me.

In fine they assented / that I shulde haue .vj.  
crownes of myne owne moneye allowed me / **Alloze**  
for my costes / tyll I had fōude out my frindes. **aunce.**  
Than caused the Captaine a pece of ordinaūce  
to be fiered / and a gunne to be lete / to call backe  
the pursler / and his companion. In whose re  
turne there was muche to and fro. ffor some  
wolde nedes to London / thinkinge that waye  
to winne more / thā to bringe me into fflaun  
ders. And of them which wolde into fflaun  
ders / some wolde to lāde for a barrell of dyke / **Lucce.**

## The Vocacion

for in the shippe at that time / was neither beere  
be / befe / nor beere. Some feared the coming  
of the mayre and Captayne of the castell / for  
searchinge their shippe. So that our Captaine  
commaunded them at the last / to hoyle up the  
sayles and spedily to passe towardes fflanders.  
In the meane tyme was I poore soule compell-  
led / to set my hande to a false bylle of their de-  
nysinge / as that I had hyred their shippe in Ire-  
lande for fyftie pounce / to bringe me without  
delaye or tarriaunce into Zelande. Which I  
neuer ded / as the almightie lorde wele know-  
eth / but came from thens with them against  
my will / and was tossed to and fro vpon the  
seas / by the space of .xxiii. dayes / in folowinge  
pryses / as they call their roberies. And I was  
by y<sup>e</sup> time / so full of lyce / as I coulde swarme.  
As we came ones thydre / they brought me  
into the howse of one of the .iiij. owners of the  
shippe / which was a man fearinge God / and  
his wyfe a woman of muche godlynesse also /  
which was to me carefull creature / a singular  
comfort prouided of God. The next daye were  
all the .iiij. owners called to the reckeninge /  
a Latyne interpretour wyth them / to knowe  
howe / where / and whā / this raunsome of fiftye  
pounde shulde be payde. And more than .xx.

ffau-  
ders.

Cōpul-  
sion.

Rabert.

payes of lyster for the payment thereof / might  
 not be graunted. I desired to haue had libertie  
 to go abroad / to seeke my frides / but that coulde  
 I nor obtaine / though it were in my former  
 couenaunt / when the .viij. crownes were deliue-  
 red me. In y<sup>e</sup> afternone was it nopsed abroad,  
 by the drunken mariners all ouer / that they Drōkar  
 had brought suche a one with them out of Jres- des,  
 lande / as payed halfe an hondred pounde for  
 his passage / to the wonderinge of all y<sup>e</sup> towne.  
 So that my hoste / was fayne to kepe me close  
 in his howse / and to sape both to the mariners  
 and others / that I was gone to Andwerpe / the  
 people there resorted so fast to see me. They re- Resort.  
 ported there also in their drunkenesse / that I  
 was he which had put downe the masse in Eng-  
 lande / and had throwne Doctour Gardynet  
 into the tower / wyth a great sort of lyes and  
 slaunders more.

Thus continued I there / as a prisoner / by  
 the space of .iij. weekes / sumtyme threttened to threttes  
 be throwne in their common iayle / sumtyme  
 to be brought afore the magistrates / sumtyme  
 to be left to the examinatio of the clergie / sum-  
 tyme to be sent to London / or els to be deliue-  
 red to the Quenes embassadours at Brueles /  
 but alwayes by Gods prouydon I had my



## The vocacion

**A moke** hoste and hostesse to frendes. And beholde a most wondrefull worke of God. The persone of the towne / a most cruell monke / a maistre of Louayne / and an inquisitour of heretykes / as they call those Rabyes / the next daye after my comminge / sore syckened / and neuer came out of his bedde so lōge as I was there / which was greatly marked of some of the inhabitauntes / beinge godly affected. At the last / in deliberacion. racion. tinge the matter / that they requyred so muche moneye of me / and wolde not suffre me to go abroade to seke it / mine hoste had the Captaine and mariners considre / how farre they had rōne beyonde the limites of their commission / in mysulpyng the English nacion / with whome they had no warre. It maye chaunce herafter (sayth he) depely to be layde to your charges. **A frēde.** Therfor by my assent / ye shall agree with this good man for lesse moneye. Than were they cōtented to receyue .xxx. pounde / as I shulde be able to paye it / and so to discharge me.

**Deliverance.** Thus hath my lord God most miraculously deliuered me from all these daūgerouse perels / and from the gredye mouthes of deuourynge lions / into the wurthie lande of Germanye yet ones againe, I hope to y glozie of his most holie name / euerlastinge praise be to hi for it. Amē.

Here haue ye dere fryndes / a most lyuely and  
wondrefull example of Gods chastenynge /  
& of his most gracypoule delyueraunces agayne. Gods  
ffor no chosen chylde receyueth he to enhery- worke,  
taunce / without muche correction. Hebr. 12.  
The mercyfull lorde throweth downe into hel-  
le / and bringeth from thens agayne. 1. Reg. 2.  
Though Sathan be suffred as whete to syfte  
hs for a time / yet faileth not our faith through  
Christes ayde / but that we are at all times rea-  
dye / to confirme the faythe of our weake bre-  
therne / Luke. 22. I thought my selfe now of ffaythe.  
late / for the cares of this lyfe / wele satted in  
the bishoprycke of Ossorpe in Ireland / and als  
so wele quieted in y peceable possessiō of y plea-  
saunt Euphrates / I confesse it. But the lorde  
of his mercye / wolde not there leaue me / what  
though for the small tyme / I was in his hyne-  
pearde / not all an ydell workema / but he hath  
prouyded me ( I perceyue it ) to taste of a far-  
re other cuppe.

By vyolence hath he yet ones agayne / as ye  
in this treatise haue redde here / driuen me out  
of that gloypoule Babylon / that I shulde not  
taste to muche of her wanton pleasures. But Babilō.  
with his most derely beloued disciples / to haue  
my inwarde reioyce in the crosse of his sonne

## The Vocacion

**Wares** Jesus Christe. The glorie of whose church/  
I see it wele / standeth not in the harmoniouse  
sounde of belles and organes / nor yet in y<sup>e</sup> glit-  
terynge of miters and coopes / neither in y<sup>e</sup> shyn-  
ninge of gyfte pimages and lyghtes / as the blin-  
de bludderinge papistes do iudge it / but in con-  
tinuall labours and dayly afflyctions for his  
names sake. God at this present / in Englande  
**haruest.** hath his fanne in hande / and after his great har-  
uest there / is now syftinge the corne from the  
chaffe / blessed shall they be / which perseuer in  
faythe to the ende. In case without doubt / is  
Englande now / as was Jewrye / after the hea-  
uenly doctryne was there plentiously sowne  
by Christe and by his Apostles / the true minis-  
**Prea- chers.** ters of his worde beinge partly enprisoned  
and partly disperfed / as they were. God  
of his great mercye preserue it fro that  
plage of destructiō / which not only  
Hierusalē but also y<sup>e</sup> whole lan-  
de tasted / for their wylfull  
contempte / of that  
massage of their  
saluacion.  
Amen.

in mo



**I** Wryte this vnto the / thou sorrowfull churche of Englāde / y in y middes of thy afflictions thou shuldest not despayre. Beholde how graciously / yea / if I maye so speake it / how miraculously and gloriously / the heavenly lord hath deliuered me / his most unworthie seruaunt of all men / and an exceeding great sinner. He called me of grace to that office in his byneyarde / by sore persecuciōs he proued me of loue / and at the lattre of merce & goodnesse he preserved me from the deadly fure of most feare enemies. Thy callinge to the Gospel is not vnknowne to the / thou carefull congregation. Now suffrest thou persecuciōs diuersly / for not regardinge the time of thy visitaciō. Repent yet in the ende / and doubtlesse thou shalt haue a most prosperouse deliuerance. They are no noble men / y do here the at this present. They are but pilde peltinge prestes / knightes of the dongehill / though they be sir Swepestrestes / maistre doctours / and lorde bishoppes. Loke vpon their faces / though thou measure not them by their frutes / & thou shalt sone knowe their vertues. They are fierpe / hawtie / and lecherouse as gootes / the chastest amōge them. But that shall other mennis wyues knowe / & not thou. A wele papped wygion of Paules / is

y autor.

Of mer  
cye.

Repent.

prester.

The conclusion.

wholsome (they saye) for a tippetted gentill  
of the popes spialte / i a darke eueninge / to coole  
the contagiouse heates of a coltish confessor.

**noiblite** No noble men are they / which trouble the  
in this age / as I tolde the afore. ffor true noby-  
lite neuer yet hated y<sup>e</sup> truthe of God / but hath  
aduanced it by all ages. Examples we haue in  
Adam, Noe, Abraham, Moyfes, Dauid, Io-  
sias, Nycodeme, Ioseph, Kynge Lucius, Con-  
stantine, Iustinyane, Theodosius, kinge Ar-  
thour, AlPhrede, Ethelstane, Henry the se-  
conde, Edward the thirde, and now last of  
all y<sup>e</sup> virgine Kynge Edward the .vj. which  
**Ed- ward.** neuer was defyled with the popes ydolatries.  
Immortall fame and note of renoume / remay-  
neth yet to them for it. Suche men (sayth the  
lorde) as worshipp me / will I make worship-  
full / and they that despise me / shall become igno-  
ble or wretched .j. Reg. 2. These will not  
take awaye the keye of knowledge from Gods  
**Noble men.** people / as do the hypocrites / Math. 23. and as  
the wicked lawyers do also / Luce. 11. wo to them  
for it. But as the noble Dauid requireth / they  
will open y<sup>e</sup> gates y<sup>e</sup> y<sup>e</sup> kinge of glorie maie entre.  
Open the gates (sayth he) O ye noble men /  
lete the euerlastinge doores be opened / that the  
kinge of glorie maye come in / Psalm. 24.

If any be wicked in this behalfe / which beare f<sup>r</sup> opē / opē  
name of noble men and women. Lete theſe wele  
weygh with themſelves / how Pharo / Antio-  
chus / Herode / and ſuche other / whome God by  
princely autorite had made noble / by only tizan-  
nie againſt his manifelt truthe / are now beco-  
me more vile, thā any kichine ſlaue or yet lazar.  
Felix (ſayth Horace) quem faciunt aliena  
pericula cautū. Happie is he / whome an other  
mannis miſfortune maketh wyle.

Duer the now triumpheth the biſhoppes /  
the phariſees / the preſtes / and the couetouſe  
lawers. At thy late ſoden fall / reioyceſt the hy-  
pocrites / the epicures / the ydolatours / and the  
wicked papistes. What ſhall I ſaye more? Iohā  
Baptiſt, is now derided in the priſon. Ieſus the  
ſonne of God is grenned at vpon the croſſe.  
Paule now in Athens is hyſſed at. The poore  
Apoſtles are ſiely laughed to ſcorne. Naye /  
ſhall I yet ſaye more. Mycheas is ſmittē on the  
face / whils Sedechias plaieth f<sup>r</sup> falſe harlot. 2.  
Parali. 18. Helias is driuē into f<sup>r</sup> wilderneſſe /  
whils Baals chaplaines are banketinge amonge  
ladies. 3. Reg. 18. Eſaye is contēpned / whils the  
preſtes are given to ydolatrie and dronkēneſſe /  
Eſa. 28. Hieremie is ſore afflicted / whils Se-  
meias peruerteth the truthe of the lord. Here



## The conclusion.

**Peruer** 29. Daniel is throwne into the Lyons den /  
whils mischefes are in workinge amonge the  
ters,

**prestes,**

**Spiritualte.**

**wolues**

whils mischefes are in workinge amonge the  
wicked / Dan .6. Peter is accused of the bishops  
pes wenche / whils Cayphas sitteth in consistorie,  
condempninge y innocent / Math. 26. Steuen  
is called to a reckenninge / whils the prestes and  
wicked lawers are bannishinge the Gospell /  
Acto .6. Antipas ( they saye ) is now slaine  
at Pergamos, whils Simo Magus triumpheth  
in Samaria / Apo .2. And Iohan Zebede is  
sent into Pathmos, whils Cerinthus, Menander,  
and Hebion playe the heretike knaues at  
home / Apo .1. well / let them plye it a pace.  
It maye chaunce to cost theyr poluted Hieru-  
salem a fowle ouerthrowe / for so persecutyng  
y seruantes of God / in her whoredome / Esa. 1.  
yea / seruantes I saye, for they serued faithfully  
in the paynefull office of the Gospell.

Those ydell mercenaries / not only loyter  
in y vineyarde / but also like cruell wolues they  
rauishe and destroye / Ioan .10. Of that which  
God hath expressely forbidden / they make now  
a solempne religion / both in the refusall of mar-  
riage / and in the prodigious veneracyon of  
ymages / sainge yea to his naye / and naye to his  
yea. God sayth / it is not good for man to be  
alone / without an helpe / which is a wife in mar

riage/Wenz. 2. They sape contrariouly/that  
 it is moze than good/for it is holpe/religious/ **A wyfe.**  
 and prestlike/to haue no wiues of their owne/  
 what so euer they haue of other mennis / besiz  
 des buggery boyes. I trowe Doctour Weston  
 will sape none other at this dape/what though  
 not lōge a go he brēt a beggar in S. Botolphes **weston.**  
 parishe about bishops gate, geuige her no worse  
 thā he had receiued afore of y<sup>e</sup> religious occupi  
 enge. The same Westō pponed to an other wo  
 mā of his parrish/which was a mannis wife/y<sup>e</sup>  
 her husbände beinge a slepe/the might lawfully  
 occupie with him/by hertue of this texte/Mu  
 lier dormiente viro, a lege soluta est. 1. Cor. **Occupie**  
 .7. If this scripture were not religiously ap  
 plyed/lete them tell me which knowe the right  
 handeling of them. Whils this priapustick pre  
 late/ is prolocutour in the conuocation house/  
 I trust we shall lacke no good lawes for religiō,  
 the man is so religious. **An abhominacion.**  
 Though they now are busily spifinge and pain priapus  
 tinge of a tooorde (their ydolatrouse masse) yet  
 will a tooorde be but a stinkinge tooorde / both in  
 smelle and syght/ pepper him and hatome him/  
 garnish him and gilde him as wele as they can/  
 all the packe of them. To conclude. Now are  
 their most filthie buggeries in the darke / with

## The conclusion.

**Celibatus.** their other prodigious whoredomes, holden a most pure state of liuinge, holy marriage disgraced / contempned / and banished.

**ymages** God sayth. Thu shalt make no grauen ymage to worshipp. They saye / ye shalt not onely make ymages / but ye shall also gyld them / lense them / worshipp them / and aye helpe of them / for whie they are y laye mennis Gospell.

**Gregorie** In dede Porphyrius y blasphemouse heretike / and troubler of the Christen churche / as Eusebius reporteth him / was the first that called the the laye mennis Calender. And though S. Gregorie the great / comminge after / confirmed y same Calender / yett shall it remaine an horrible blasphemie / bycause God hath in paine of damnacion forbidden it. Epiphanius that worthis father of the churche / nombzeth the worshippinge of our ladyes ymage amonge heresies.

**Heretikes.** If we be of his opinion / we must iudge yow no lesse than most pernicious heretikes. Moreover it is now become a religion agayne in Englande / to call vpon dead men / with Sancte Petre ora pro nobis. This also is fatched from y olde paganes sorceries, for holde hath it none of the scriptures canonicall. How howlinge and iabberinge in a fozen language shulde become Gods seruice, y ca I not tell. But wele I wote y



S. Pauls doctrine doth vtterly cōdempne it /  
as superstitious beggerie / because it is but an In Pa-  
ydell noise & nothinge to edificaciō. 1. Cor. 14. tine.

Some men perauenture will maruele / that  
I vtteringe matters of Irelande / shulde omitt  
in this treatise / to write of Coyne and lyuerie.  
Which are so cruell pillages & oppressions of y  
poore commens there / as are no where els in  
this whole earthe / neither vndre wicked Sara- Coyne  
cene nor yet cruell Turke / besides all prodiz & liuerie  
giouse kindes of lecherie and other abhominas  
cions therin committed. Thre causes there are /  
which hath moned me not to expresse thē here.  
One is / for so muche as they pertaine nothinge  
to the tyttle of this boke / which all concerneth  
religion. An other is for that the matter is so  
large / as requireth a muche larger volume. 3. causes  
The thirde cause is / for that I haue knowne. ij.  
worthie men / to home I will not now name / to  
haue done that thinge so exactly / as noman /  
(I suppose) therin can amende thē. But this  
will I vtter breuely / that the Irishe lordes and  
their vndrecaptaines / supportige the same / are  
not only companions with theues / as the p<sup>ro</sup>phete  
reporteth / Esa. 1. but also they are their ij. bokes  
wicked maisters and maintainers. So that they  
both coupled together / the murtherer with his

### The conclusion.

maistre/and the thefe with his maintener/lea-  
ue nothinge vndeoured behinde them in that  
**ij. sortes** fertile regiō / nomore than ded the deuouringe  
locustes of Egypte. Exo. 10. Anon after their  
haruestes are ended there / the Kearnes, the Gal  
loglasses / and the other brechelesse souldiers /  
with horses and their horsegromes / sumtyme.  
.iij. waitinge vpon one iade / enter into the villa  
lages with muche crueltie and fearenesse / they  
continue there in great rauine and spoyle / and  
whan they go thens / they leaue nothige els be-  
**villages** hinde them for payment / but lice / lecherie / and  
intollerable penurie for all the yeare after. Yet  
set the rulers therupon a very fayre colour / y it  
is for defence of the Englishe pale. I besiche  
God to sende suche protection a shorte ende / &  
their lordes & Captaines also / if they see it not  
**An ende** sone amended. For it is the bitter confusyon  
of y lande / and a mayntenaunce to all vices.

Thre peoples are in Irelāde in these dayes /  
prestes / lawers / and kearnes / which will not  
suffre saythe / truthe / and honestye to dwelle  
there. And all these haue but one God their  
Bellye / and glorie in that wicked feate to their  
**ij. threes** shame / whose ende is dampnacion / Phil. 3. I  
speake only of those which are bredde and borne  
there / and yet not of them all. These for the

more part / are sworne bretherne together in  
mischefe / one to maintaine an others maliciouse  
cause / by murther preuily procured . And to  
bringe their conceyued wickednesse to passe /  
they cā do great miracles in this age / by vertue  
of trāsubstanciacion belyke / for therein are they preuily .  
very conninge. ffor they can very wittely ma-  
ke / of a tame Irishe a wilde Irishe for nede /  
so that they shall serue their turne / so wele as  
though they were of the wilde Irishe in dede .  
Lyke as they ded properly and fynely / in the  
most shamefull and cruell slaughter of my .v. ser-  
uauntes / by þe lord Mountgarrettes kearnes /  
and the Barne of vpper Dloryes farye knigh-  
tes . By suche fyne conueniaunce of accusinge practyse  
the wilde Irishe / and colour of the holy daye  
broken / as is wrytten afore / they can alwayes  
apere to haue fayre white handes / and to be in-  
nocent maydes / what murther so ever is by the  
committed. But I axe of the prestes / chesely of  
Richarde Routhie þe treasurer and of sir James  
Joys his companion / what they ment by their ffinely .  
so oft rydinge to that Barne of vpper Dlorie /  
whan I was dwellige at Holmes court? Who-  
me they neuerthelesse to me reported / to be the  
most errande thefe and mercilesse murtherer of  
all the lande. And what they haue ment also /



## The conclusion

**double:** to be so familiar with the furiously famelye of  
**uells.** Mountgarrett? Commonly resortinge in the  
endes of all those iournayes / to the howse of  
Barnabe Bolgar. As I suspected the matter  
thā / so haue I sens y<sup>e</sup> time proued it effectually  
true. Moreouer I wyght axe of the lawers /  
**lawers** whie they seke to haue so many theues & mur-  
therers perdoned / specially whā they haue slai-  
ne English mē and done their robberies within  
the English pale? But at this time I leaue thē /  
and retorne againe to my purpose.

**A chur-** Now must I saye sumwhat to the / thou care-  
**che.** full churche of Englande / cōcerninge thy misbe-  
hauer against thy most louinge Creatour. God  
chose the for his elect byneyarde / pea / he plens-  
teously purged and prepared the. But whan  
thou shuldest haue brought hym fourth frute /  
for grapes thou gauest him thornes / Isa. 7. He  
loked to haue had at thy handes after the Gos-  
pell preachinge there / saythe / knowledge / fea-  
re / loue / repentaunce / obedience / true inuoca-  
tion / & hartie thanks for his manifolde giftes,  
**Grapes** with suth other wholsome frutes of lyfe.

And in stede of them / thou hast brought fourth /  
ydolatrie / blindness / impenitencie / froward-  
nesse / crueltie / pride / fornicacion / vncleynesse /  
couetousnesse / ingratefull cōtempte of the true

the/and hate of the faithfull preachers therof/  
with other lower crabbes of dampnacion.

Thu woldest faine be like the Malignaunt chur thornes  
che of the papistes/prosperouse and welthye in  
worldly affaires / and therewith sumwhat glo-  
riouse. But thy eternall father in heauen/will  
not so haue the/but by persecucions transfour-  
meth the into the very similitude of his derely  
beloued sone/to whome he hath espoused the/  
to reigne w him at the lattre in eternall glozie. *Lyke*

God hath sufficiently declared in the scrip- *Christe*  
tures/what his churche is in this worlde. As y  
it is an afflicted and sorowfull congregacion/  
forsaken in a maner/ and destitute of all humai-  
ne confort in this lyfe. It maye right wele be  
compared to a flocke of orphanes/which beinge y chur-  
destitute of father and mother/are in this worl che.  
de subiect to manye sorowfull calamitees & mi-  
seryes. But because that pooze churche shulde  
not vtterly discourage in her extreme aduersi-  
tees / the sonne of God hath taken her to his  
spouse/and hath promised her protectiō/helpe  
and confort / in all her afflictions and pears.  
So that she maye at all tymes comfort herselfe  
with this verse of David / Though my father  
and mother hath left me/yet hath the lord take helpe.  
me vp/for his / Psalm. 26. In the first promyse

The conclusion

was she taken to grace after transgression  
**Cōfort.** assured of deliuerance from synne / death /  
helle / and the deuill. For if God had not most  
wonderfully collected her togyther / preserved  
her / saued her / and defended her / it had not  
bene possible for her to haue escaped i so horri-  
ble daungers / as were in the vniuersal pnde  
in the burninge of Sodome and Gome / and  
**defence.** the tiranie of Pharaao / in the iourneie through  
the reade sea / in the captiuite of Babylon / and  
destruction of Ierusalem / and in so manye wo-  
derfull alteracions and terryble raynes of the  
Romane Emppre / so manye Deuyls / Paga-  
nes / Mahumetes / Turkes / Jewes / Epicures /  
heretykes / popes / bishoppes / monkes / prestes /  
and tyrauntes reyninge.

**Empire** A perpetuall and vnplacable enemye is  
than / and euermore hath bene / to that poore  
congregaciō / seekinge not only to disfigure her /  
but also to spoyle her and destroye her utterly.  
Like as it is saied, Gen. 3. y he shulde treade ch-  
ste on the hele. This exceeding great benefi-  
**Sathan** of the goodnesse of God / ought to be remembred /  
y he after y synne of our first parētes / not only  
receiued this chyrche to grace / but also hath  
uer sēs / both preserved & defended it. But  
great is y vntowardnesse & muche is y ha-



sette / of his hart / y he neglecteth so high a  
 benefight / as is also y satisfaction of Christe in  
 y Gospell / by whom we are redeemed / & so res  
 mayne vnthankefull for y same. A most swete  
 boyce is it vnto vs / fro y sonne of God Iesus  
 Christe / y he will not leaue vs as orphanes / or  
 fatherlesse & motherlesse childre without confort  
 but will come vnto vs / Ioh. 14. That is / Like a  
 getill & mercifull lord / he will continually stonde  
 by his churche / assistinge / helpinge / & socourige  
 it alwaie. I will be w yto (saith he) to y ende  
 of y worlde / Math. 28. Lete this be thy confort y  
 for to full churche of Englade, & staie thy selfe i  
 hi w was incarnate / lyued / wrought / taught / &  
 dyed for thy sinne / yea / he arose fro y deathe &  
 ascended to heaue for thy iustificaciō / Rom. 4.  
 Cleaue thou fast to him / repēt thy folyes past / &  
 take heede to thy doiges fro hensfourth. Praye  
 & fast busily / for this frantypck kinde of Deuyls  
 is neuer taken awaye / but in prayer & fastige  
 Math. 17. So shalt y be restored plēteous  
 ly / & flourish in vertues hereafter frui  
 tefully / to the prayse of one God  
 eternall. Whiche liueth and  
 reigneth worlde with  
 out ende. Amen.

¶ J M J S.

## The table of this boke.

**A** Bel the first clacte/fol/2.

Abel acknowledgeyth saluaciō in Christe/  
by sacrifice, 11.

Abhominacions aduanced in Englande. 45.

Adam constituted a preacher. 2. & 9.

Adam called/persecuted/and deliuered. 2.

Adultery mainteined in Irelande. 18. 21. 23.

Antiquitees of Englande desired. 38.

Antony Sellenger/knight/accused. 32.

Apostles/called/persecuted/& deliuered. 3. 10.

Articles/maliciously practised. 38. 39. 41.

Augustine complained of Ceremonies. 10.

Authour fauoured of the kinge. 4. 16.

**B** Aylfye of S. Iuēs. 34.

Balaam the sothlayer. 9.

Barnabe Bolgar, a maintainer of theues. 5. 26.

Bishopp of Galwaye. 28. 31. (27. 47.

Bishopp of Rome/norsed heade of y church.

Bishoppes. iij. at inuestinge. 18. (28. 31. 33.

Boke/whie it was written. 7.

Boke of common prayer resisted. 19. 21.

Breade & wyne worshipped. 11. 15. 20. 22. 25. 27.

Bretherne/called/afflicted and deliuered. 7.

Britaines beleue afore Christes tyme. 12.

Britaines/subdued by the Saxons. 14.

The table.

Bytish churchē / first instituted, 12.

Buggerie / a professed bugginite, 14. 27.

**C**aptaine of the shippe / taketh  
33. excuseth. 35. fleeth. 36. threteneth.

37. and robbeth. 40.

Celibatus / a cloke of buggerie, 14. 36. 45.

Ceremonies of the churchē, 10.

Christe preached in paradysse, 2. 11. a vniuersall  
doctour appoynted, 2. 9. called / persecuted  
and deliuered. 2. 9. obeyeth an heathen Em-  
perour. 29. Cued. 48.

Churchē of Christe / what it is, 7. 48. preserues

Churchē of Brittaines instituted, 12.

Churchē of Englande / described, 11. afflicted.  
. 42. 43. 48.

Claudia / a Britaine / taught of S. Paule, 13.

Copne and lpuery tirannouse, 46.

Commission / of the mariners abused, 41.

Commissioners at Dublin, 31.

Communion / for S. Anne, 22.

Confirmation for moneye, 28.

Consecration / or inuesting at dublyne, 18.

Constantine the Emperour, 10. 13.

Contencion about trifles, 24. 26.

Contrarie are we to the papistes, 3. 45.

Cornelius and Julius Captaines, 6.



The table.

Cornelis/a cruell pyrate.37.

**D** Ayes / hallowed and vnhal-  
lowed.29.

David Couper/person of Calan.18.28.

Degrees of men receiuinge Christe.25.

Deliueraunce of the authour.28.34.35.40.41.

Depotie/ none in Irelande.23.31.33.

Discipline in the churche/with doctzine.21.

Doctours in the primatiue churche.10.

Doctours in the British churche.13.

Doctours in the Brityshe monkerie.13.

Doctours of the English monkerie.14.

Doctours/ smelling out their mischefes.15.

Doctrines i Britaine, afoze Christes birthe.12.

Doctrine/ of God commaunded.19.

Doctrine in the churche/with discipline.21.

Dogge/ brought to be confirmed.28.

Douer roade.37. muche doubted.40.

Downinges/a cruell commocioner.34.

Dubline/head cytie of Irelande.18.31.33.

Duste/shaken in witnesse.31.

**O** f Are confession/ a salve for all  
Election & vocatiō of God.9. Clores.27.

Epicurish papistes/enemies to Christe.7.

Epistles .ij. from learned men.38.

## The table.

English Saxons subdue the Britaines. 14.  
English church described. 11. afflicted. 42. 48.  
English Antiquities desired. 38.  
English shippes robbed. 37.  
Example of Gods chastenings. 42.  
Examples of vocation. 2. of true nobilitie. 43.  
Examples notable for afflicted preachers. 44.  
Exercise of an Irishe bishop. 28.  
Exequies for the kinge. 30. 31.

**F**alse prophetes / are the papistes. 21.

False rumours of the Irishe men. 23.  
Fathers called / persecuted / and deliuered. 3. 9.  
Fathers / in darkenesse faithfull. 14. 15.  
Fishes / are howeled of a preste. 36.  
Fryres and sophisters. 14.  
From Hierusalem / and not from Rome. 12.

**G**entyles / acknowlegynge Christe. 11.

Gentiles / partakers of the promise. 11.  
Gentilman of Cornetwale. 35.  
George / archebishop of Dubline / twicked. 18.  
Gache. 21. an Epycure. 18. 32. seketh the pry-  
macie. 32.  
Gildas for the Britaines faith. 11. 13.

The table.

God calleth/tryeth/and deliuereth.7.

God now gathereth his church.15.

God mocked of the papistes.45.

Good men from hypocrites are knowne.26.

Gospell of the wounded man.25.

Gossippes at Dublin.32.in procession.15.

Grapes and thornes/what they are.47.48.

Gregorius and Porphyrius.45.

**H** Elias ad Baals chaplaines.7  
Heretikes in Britaine.13.

Hierusalem / and not Rome / gyueth faythe to  
Englande.13.

Hierusalem of the papistes will falle.44.

Hypocrites & Idolatours with their plagues.21.  
they dyfferre from good men.26. take awaye  
the keye of knowlege.43.

Holy daye/observed in murther.29.

Holmes court/a mansioun.22.26.

Horsegrome of lord Mountgarret.26.

Hugh Goodaker/ archebishopp of Armach.18.  
poysoned.22.

**J**ames Joys/a maliciouse Ju-  
das.26.29.47.

James parish preste of S. Jues.36.

Jane Wilforde proclaimed Quene.23.



The table.

- Japheth the father of Europa. 12.  
 Idolatour/what he is els. 21.  
 Idolatours no apte ministers. 10.  
 Idolatours & hipocrites w their plages. 21. 26.  
 Idolatryes of our tyme. 11.  
 Idolatryes of Waterforde in Irelande. 17.  
 Idolatryes and hypocrisies rebuked. 21.  
 Jesus Christe called/persecuted/deliuered. 2. 9.  
 Ilandes established in faythe. 12.  
 Images of our ladye hereticall. 45.  
 Images/ the laye mennis Calender. 45.  
 Impedimentes of the authour. 17.  
 Johan Baptist/ Hieremy/ and Paule. 3. 9.  
 Johan Euangelist. 2. called. 10. exyled. 44.  
 Johan/ Peter/ and Paule elected. 10.  
 Johan Zebidee bannished. 44.  
 Johan Beuerle/a man of God. 14.  
 Johan Bale / called / afflicted / and delyuered.  
 .3. 4. 43. triumpheth in afflictions. 4. 7. reioy-  
 ceth in delyueraunce .3. 4. 41. 43. defendeth  
 þe kiges boke .19. is sought to be slayne. 28. 31.  
 receyued at hylkennye. 29. temted of prestes.  
 .30. he fleeth. 31. is taken of pirates. 33. accused  
 and examined. 34. 38. flaundered .38. spoyled  
 of all. 40. 41. and deliuered. 41. 43.  
 Ioseph an Hebrue/preacheth in Britaine. 12.  
 Irelād/a bishops daughter, & so brought vp. 32.

The table.

Irish kearnes/conspire and rebelle.23.28.

Judgement of popish gouernours.7.

Julius and Cornelius Captaines.6.

Justices are wicked in Irelande.22.30.

**K**earnes / Irishe theues and  
murtherers.23.28.46.47.

Kilkennie a ciuile towne in Irelāde.19.24.27.

Kinge Henry ꝑ. viij. assisteth ꝑ Wolpell.15.

Kinge Edward ꝑ. 6. fanoureth ꝑ authour.4.16.

Expelleth pappstrye.15. hys deathe.14. hys  
exequyes.30. they helpe not.31. vndefyled  
with papistrpe.43.

Kinge Lucius/ conuerted of Tymothe.13.

Kinge and counsell contempned.18.21.29.

Kinges of Britaine/ no persecuters.13.

**L**ady Marye/proclamed Que-  
ne.24.30.

Lambe slaine from the beginninge.11.

Lambert/abrenounceth papistrpe.6.41.

Latine seruice, of Antichriste.45.

Lawers and prestes in Irelande.46.47.

Learned men saluteth the authour.38.

Lecherie of prestes.18.21.27.

Leonard/an Hollander.34.

Lettre of the authours admission.16.38.

## The table.

Letters to be ware of popseninge. 22.

Forbes and Captaines cruell. 46.

Pucius/a kinge/converted of Tymothe. 13.

**M**istres kige was robbed. 23.

Marrypage wyckedly contempned of  
prestes. 21. 27. 32. 45.

Martyne/a faythfull Neapolytane. 28.

Martine an English pirate. 38.

Masse brought in agayne. 22. 27. 30. 35. what  
toyces it hath. 30. abolsyshed. 31. a torde newly  
paynted. 45.

Melchisedech and other fathers. 9. a father of  
the Gentyles. 12.

Mercenaries loyter and rauish. 44.

Mihel patrick/maistre of theues. 23. 27. 47.

Myles Couerdale/rapled on. 35.

Myracles of delpueraunce. 28. 32. 35. 40. 41.

Moneye/þ cause of mischefe. 34. 36. 37. 38. 40.

Monkerpe amonge the Britaines. 13.

Monkes amonge the Saxons. 14.

Moutgarret, maiteineth murtherers. 23. 26. 46.

Murthers done of Irishe men. 23. 24. 28.

Murther kepeth holy daye. 29.

**N**atiuite of Christe. 29.

Natiuite of mary abrogated. 29.



## The table.

Mobilite hateth not the truthe. 43.  
Noble mē/taketh not awaie the keie of know-  
lege. 43. how noble mē become ignoble. 44.  
Noe preached afore & floude & after. 9. 12.  
Moyles & rumours of mischese. 23. 29. 41.



**O**bedience to magistrates. 20.

Office of a Christiē bishopp. 2. (24. 29.)

Office of prestes. 20.

Office of Christianes. 26.

Order politicall and ecclesiasticall. 20. 27.

Order/a bishoprick in Irelande. 2. 16. 42.

Order against papistrie. 31.

Owners. iij. of the shippe. 40.



**P**apistes/ponge lyddernes. 3.

Papistes haue contrarpe reioyces. 3. 22.

Papisme/resumed at kilkennie. 27. (24. 27. 36.)

Parels escaped of & authour. 5. 6. 32. 35. 37. 40.

Paule boasteth of his vocacion. 4. He is elec-  
ted. 10. He reioycesth in persecucyons and des-  
pyueraunce. 3. 4. He infourmeth Claudia/and  
semeth to haue preached in Britaine. 13.

Paules parels & the authours cōferred. 4. 5. 6.

People reioycesth. 4. 18. 28. 29. Lamenteth the  
change in religyon. 35.

Peoples. iij. in Irelande. 46.

## The table.

- Personne/a monke and inquisitour. 41.  
Peter/Johan/ and Paule/elected. 10.  
Philipp/þ Apostle preacheth in ffrance. 12.  
Philipp þ parish preste of knocktouer. 18.  
Porphirius and S. Gregorie. 45.  
Practise/ for the masse. 23. 30.  
Prayer of Noe/ for Japheth. 12.  
Prayer for the dead. 17. 20. 25. 30.  
Preachers of Englāde now troubled. 42. 44.  
Prestes are persecuters and murtherers. 4. 5.  
26. 28. 29. 31. offended with Gods worde. 20.  
26. no redemers of sowles. 17. 20. 25. 30. will  
not marrye. 20. 27. prophecie with the deuyll:  
21. disobedyent to the kinge. 18. 21. 27. 29. re-  
ioyceth in kinge Edwardes deathe. 22. 27. 44.  
dispute for purgatory. 25. peruerteth the scrip-  
tures. 26. resumeth papistrpes. 27. defendeth  
murther. 29. kepe holy dayes. 29. compared to  
Sathan. 30. ledde by a daunsynge deuyll. 31.  
setteth bp ymages. 31. afflicteth the Englysh  
churche. 43. are lecherouse as gotes. 43. and  
saye yea & naye to God. 44. 45.  
Prestes in procession. ij. disguised. 24.  
Preste increaceth crysoms. 36. howseleth fishes.  
Preste at masse. 30. turneth thysle. 30. (36.  
Primacye of Irelāde/ ambieously sought. 32.  
Pyour of knocktouer III. had children. 18.

## The table.

Proceſſion generall of preſtes. 24. 27.

Proclamation for both parties. 31.

**R**ecantacyon of the authour  
looked for. 24.

Redēpciō is only of Chriſte / not of preſtes. 20.

Reſuſall / w. iij. impedimentes. 17. (25. 26.

Regiſtre of viſitacions of Englande. 14.

Religion now in Englande. 44. 45. (47.

Richarde Routh / a lecherouſe Judas. 26. 30.

Robert Shea / ſuffren of kilkennie. 5. 25. 28.

Rome called Babylō / of Chriſte & of Peter. 12.

Ruffianes in Irelande / rebellinge. 23. 24. 28.

Rumours and noyes. 23. 29. 41.

**S**acrament preacheth. ij. thinges. 11. 25.

Saint Iues in Cornewale. 34.

Samaritane / and his offices. 25.

Samothees / and other teachers. 12.

Sathan / alwayes an enemye. 28. 48.

Saxons ſubdued the Britaines. 14.

Scriptures puerthed of Sathā & ꝑ papiftes. 26.

Seale of office / iudged treaſon. 38. 39.

Sermons of the authour. 21. laſt ſermon. 24.

Sermons. ij. of the B. of Dublyne. 32.

Seruauntes. v. were ſlayne. 28. 47.



### The table.

Servant to the customer. 36.

Service booke / resisted. 18. 21.

Seth / Enos / and other fathers. 11.

Syckenesse molested the authour. 16. 19.

Sowle of þe kinge, not holpen by funeralles. 31.

Sowles haue not helpe of þe prestes. 17. 20. 25.

States heavenly & politicall. 20. 27. (27.

Suffrages for the kinge. 31.

Sūme of þe authours doctrine. 20. 21. 24. 25.

**T**eachers in Bytayne / afoze  
Christe. 12.

Tempest of the sea. 33.

Thanks to God / for the dead. 25. (18.

Thomas Cusake / lord chauncellour of Ireland

Thomas Hothe / a wicked iustice. 22. 24. 27. 30.

Thomas lockwode / deane of Dubline. 18.

Thomas / a ponge man of Estere. 32. 37.

Thornes & grapes / what they are. 47. 48.

Thre causes of omittinge matters. 46.

Thre consideracions & chaunces. 2.

Thre peoples of Irelande. 46.

Thre turnes at masse. 30.

Thretteninges against the authour. 41.

Tymothe / conuerteth kinge Lucius. 13.

Tyrauntes hate the verite of God. 27. 44.

Transubstanciacion / of God makinge. 15.

The table.

Treason forged/ to excuse theuerie. 34. 38.

**V**ariaunce about shadowes.  
Viciole mē, no fitt ministers. 10. (24.

Wyllages tyrannously oppressed. 46.

Worthlesfulnesse to God, plagued. 36. 42. 43. 49.

Vocation of the Authour/iust. 4. 16.

Vocation and election of God. 9.

**W**alter/an Irish pirate/betray-  
eth. 6. 33. Accuseth. 34. is bannished. 37.

Waterforde an ydolatrouse citie. 17. 33. 34.

Wetton/a lecherouse papist. 4. 45. interpreteth  
scripture. 45.

William/priour of knocktouer had childre. 18.

Whoredome/boasted of a preste. 36.

Whoremongers/ no apte ministers. 10.

Wylfe of a byshopp/provided for. 32.

Wyues perswaded to prestes. 20.

Wounded man/restored. 25.

Writers, ij. against Coyne and lyuerye. 4. 6.

Zeale and stndye of the authour. 19. 29. 30. 31

¶ J M J S.

**C**orrections / where as faultes  
hath escaped in the pryntynge.

fol. 6. pag. 1. li. 7. at Melita li. 27. drowned.  
pag. ij. 14. at the last. fol. 8. pag. ij. li. 1. domini.  
fol. 9. pag. 1. li. 26. abhominacions. pag. ij. li. 24.  
custome howse. Jtē homely. fol. 10. pag. ij. li. 6.  
Jrenæus. fo. 13. pag. 1. li. 26. Melanius. fol. 15.  
pag. ij. li. ij. call togyther. li. 26. or a caller. fo. 16.  
pag. 1. li. 6. Stoke. Jtē do out the. iij. last lines.  
fo. 24. pa. ij. li. 24. iustice Sothe. Jtē li. 26. Our  
Christe was but one Christe. fol. 28. pag. ij. li. 3.  
the clocke. fol. 29. pag. ij. li. 27. disdayned. fol. 33.  
pag. 1. li. 17. An Irishe pirate. fo. 40. pag. 1. li. 10.  
in part of paymēt. fo. 45. pag. ij. li. 5. ye shall.

**C**Imprinted in Rome / before the castell of  
S. Angell / at y signe of S. Peter / in  
Decembre / Anno D. 1553.



**Alorde thou God of truthe.**

**I haue hated them y holde of superstitious  
nities/ & my trust hath bene in the.**

**I will be glad and reioyce in thy metcye / &  
thou hast considered my trouble / & hast know  
ne my soule in aduersitees.**

**Thou hast not shut me vp into the hande of  
enemie/ but hast set my fete in a large roome**

**Psalm. xxi.**

**Stande vp (Alorde God of hostes) thou G  
of Israel/ to byset all heathen/ and be not me  
cyfull to them that offende of malycouse wi  
kednesse.**

**Psalm. liij.**

**GOD IS**



**MY HELPER.**

